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God's Challenge to Intercession

"It was in the midnight of the Dark Ages," says D. M. Panton, "that the huge revival which we call the Reformation, breaking out in an Augustinian monastery, *convulsed Europe, AND CHANGED THE HISTORY OF THE WORLD.*

"The conditions before the revival of Wesley and Whitefield have been thus described: 'Death in the churches, rottenness in public morals, *infidelity coming in like a flood.*'

"Blackstone, the commentator on the laws of England, under George III, says he went to EVERY CHURCH OF NOTE in London, AND FOUND IT IMPOSSIBLE TO DISCOVER WHETHER THE CLERGYMAN WAS A FOLLOWER OF CONFUCIOUS, MOHAMMED OR CHRIST. [Do any worse conditions than these prevail today?]

"So, before the last great general revival, that of 1860, the lands the revival visited were those lying under a pall of reckless waste, an unparalleled fever for riches, deepening doubt, and alarming ungodliness.

"Historically, conditions of appalling darkness have not been AGAINST revival, but FOR it; for revival is God, by a mighty uprush, saving the world from its downgrade to hell."

God's resources are not exhausted. That worldliness has all but engulfed the professing church; that an evolutionary philosophy has swept like a devastating flood through our colleges and universities; that twenty millions or more children are said to be growing up in America with practically no religious instruction; that a large part of the true Church of Christ has turned its back to the enemy in cowardly, despairing defeat,—these things do not constitute a situation too hard for God! Rather they constitute the mightiest call to **simultaneous prayer** ever sent forth to the members of the body of Christ. **THEY ARE GOD'S CHALLENGE TO INTERCESSION!**

Let Gideon's hosts return home, but let God's handful remain, **and the victory is won**—not by human might nor by power, not by human means nor by calls to prayer, but solely "by My Spirit, saith the Lord of hosts;" that **GOD, [and GOD ALONE, may receive ALL the glory.** (Isa. 42:8.)

Pray **AGAINST** the world-wide apostasy of the professing church. (Eph. 6:12; 2 Thess. 2:7.) Pray **FOR** the world-wide revival of the true Church. (Eph. 3:14-21; Rev. 3:18-22.) Yea—

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MOODY BIBLE INSTITUTE MONTHLY, 163 Institute Place, Chicago, Ill.

Moody Bible Institute Monthly

AUGUST, 1923

EDITORIAL NOTES

"Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

"Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Hebrew 12: 1, 2.

Have you ever wondered what Paul referred to as weights? It is easy to picture one ready for a race; he has laid aside everything that can in any way hinder his free and easy movement, but Paul seems to see those Hebrew Christians trying to run while carrying heavy weights and beset with sin. We may not be certain what things they were holding to while trying to run, but if we are truly anxious to get rid of every hindrance so that we may win the prize, we will find what our weights are. They may be the secret hopes of which we are hardly conscious, the desire for wealth, social position, or pleasure. They may be cares, anxieties, or disappointments that keep the heart aching night and day.

Paul said, "Lay aside every weight." We are to look away from these weights and not keep an eye on them after we lay them aside, but look to Jesus, keeping our eyes fixed on Him while we run. May we not come to Him and say, "Lord, we lay these here; they are hindrances; take care of them if they are worth it; they seem very dear to us, but we will count all but loss that we may win Thee?"—Uuoka Shehee.

* * *

A Christian woman in a neighboring state is perturbed. Her family is perturbed. Some of them read *The Congregationalist*, and others *The Sunday School Times* and *THE MOODY BIBLE INSTITUTE MONTHLY*. In one they are told that the Modernists are all right, and in the others they are warned against them as enemies of the Cross and destroyers of the faith. How are they to know? Who shall decide? If the Modernists are wrong, how can their influence over the people, their popularity, be explained?

The answer is to be found only where the apostle Paul found it in his controversy with the false teachers of his day on the momentous subject of justifica-

tion by faith, "What saith the scripture?" (Rom. 4: 3).

The Sunday School Times and *THE MOODY BIBLE INSTITUTE MONTHLY* take their stand firmly and uncompromisingly on the fact that the Bible is the revealed Word of God throughout. With them it is "To the law and to the testimony! If they speak not according to this word, it is because there is no light in them" (Isa. 8: 20). "They" in that text, applies to all preachers and teachers whether by pen or by word of mouth, whose appeal is not always, and only, and finally to the Bible, which is "the law and the testimony" that Isaiah means.

Therefore our perturbed friend and her family are referred to the Bible. Let them compare what we say with what they find therein and judge accordingly.

It must be confessed, however, that what some of these Modernist teachers speak and write is very subtle, very beguiling. It is difficult to understand them sometimes. It is hard to believe that such nice persuasive speech, and personalities of such "sweetness and light" could possibly cover up spiritual miasma, deadly in character. But that is what the Bible says; read it and judge for yourself.

Of course one must know how to read the Bible; at least he must be diligent in doing so, and he must know the Holy Spirit as its interpreter to his heart. And he must have a regenerated heart, for "the natural man receiveth not the things of the Spirit of God" (1 Cor. 2: 14). But these conditions being fulfilled, there will be little difficulty in discerning truth from error and "taking forth the precious from the vile" (Jer. 15: 19).

The pages of the *MONTHLY* are meant to help in this matter. Take the contribution of Rev. F. Z. Browne, a Presbyterian pastor, in this issue. It is invaluable because it is so plain, and because it is based on the Scriptures all the way through and because it explains the Scriptures as it goes along. Then take Mr. Bryan's reply to the *Chicago Tribune*, with quotations from such a body as the General Assembly of the Presbyterian church, and President Mullins of the Baptist Theological Seminary at Louisville. Who could desire stronger testimony? And placed alongside of it is the evidence of the shifting sands on which the structure of the higher criticism, which houses Modernism, is found to rest. Read Dr. Griffith Thomas' article in proof of this. In other words,

read the pages of this magazine seriously and prayerfully month by month, and you will come to know how to explain some things and how in patience to possess your soul.

* * *

"I read your magazine. Please don't be so bitter in your persistent antagonism toward the liberal theologians. They are merely seeking the truth—let them go to it. 'You can neither bury, burn, or drown the truth.' Our present disgraceful, childish conflict between the liberal and orthodox schools is the greater tragedy in view of the crying needs of mankind in this peculiar generation."

The above quotation is from a friendly letter and is replied to in a friendly spirit. We are not aware that the correspondent expected a reply, but we enter upon it **Without Bitterness** because he may be representative of others of our readers whose conception of the present critical situation in the church is equally erroneous, and we must add, equally deplorable.

In the first place, we wish to say that the amount of space we allow to the "antagonism" he mentions, whether it be editorially or in the pages given to our contributors, is small in comparison with that which the latter ask, and which, in the judgment of many, it properly calls for.

In the second place, there is no "bitterness" in it. The public ministry of our Lord was one of controversy from the beginning, and not with "them that are without," but with the religious leaders of His nation. The words He uttered against them also (see Matthew 23 and John 8), were of the strongest character, and yet we never associate bitterness with them, nor yet with similar utterances of the apostles (Gal. 1: 8; 2 Pet. 2: 3; 2 John 1: 10). Of course we are not placing ourselves on a level with Christ and His apostles, but simply trying to show that antagonism to error and bitterness of spirit are not necessarily linked together.

In the third place, the "liberal theologians," for whom our correspondent pleads, are not merely "seekers of truth" as he surmises. If they were, their place should be in the seat of learners, and not in the influential positions of preachers, editors, and professors which they occupy for the most part. Instead of being seekers of truth they are, many of them, the most arrogant and dogmatic propagandists of error under the guise of truth.

It is true as he says, that "you can neither bury, burn, or drown the truth," but there is something else you can do with it, you "can hold down the truth" by your unrighteousness, as the Bible says (Rom. 1: 18). You can thrust it below your consciousness and keep it there while you follow your own way as Bishop Moule puts it, and that is precisely what many of the liberal theologians are doing for themselves and encouraging others to do.

Hence the present conflict between the orthodox and liberal schools so far from being "childish or disgraceful," or a "tragedy in view of the crying needs of mankind in this peculiar generation," is the most serious warfare in which the church has been called to engage in its whole history. The need of mankind in this generation is not essentially different from any generation since that of Cain and Abel. It is the need of the putting away of sin through the redemption of Christ to be accepted by faith. And the obligation resting upon the saints of God to earnestly contend for that faith delivered unto them once for all, is as binding today as it was when the inspired Jude was constrained by the Holy Spirit to pen those words.

There was a period before our country entered into the world war, when it was difficult for some of our citizens to realize the situation and prepare for it. But there were others willing to suffer reproach in an effort to awaken them before a second Lusitania was sunk, and it was well that they succeeded. May the lesson not go unheeded in the spiritual sphere.

* * *

A correspondent in Virginia sends us a copy of an address with this title, delivered by Mr. Murray M. McGuire before the Men's Club of "The Faith of the Church" St. James Protestant Episcopal Church of Richmond, Va. Mr. McGuire is an Episcopal layman and a leading lawyer of that state, who is deeply stirred by the growing tendency among ministers of the gospel "to present their message in such terms as to almost, if not actually, deny the deity of our Lord and Saviour Jesus Christ, the only begotten Son of God."

We thus see that the apostasy is spreading, and that gradually the pew is awakening to the conspiracy of darkness that holds many of our pulpits in its power.

Thank God for such laymen as Mr. McGuire, a copy of whose address, doubtless, would be sent to any other layman who would write for it, care of the church above named.

* * *

A prominent moving picture director when asked by an evangelical minister why it is that the moving pictures are taking such a hold upon the public, whereas the churches, taken as a whole, are becoming depleted, replied: "We take the unreal and impossible and make them real, whereas the present day preacher makes the real, though

seeming impossible, unreal." Much truth is wrapped up in the director's diagnosis of the case. How true it is that we constantly hear of preachers declaring, for example, that the blood of Christ (real) and its cleansing power from all sin (seeming impossible) is an imagination of some old pious Jew or just a Bible story (unreal). Ought we not to pray that the faith once delivered to the saints should ever be kept real?

Meanwhile speaking further on the subject, it is impressive to hear a distinguished lawyer like William Howard Taft, tell the International Congress on Motion Pictures that "recent tendencies in journalism, literature, the drama and music—yes, even in education and in the pulpit—have been toward a surrender, almost unconditional, to what are supposed to be the demands of the public and sometimes to their baser instincts."

* * *

On another page, a wife and mother complains of husbands and fathers that they do not set their children an example by attending church. The

Mothers women and the girls go, but to she asks, Where are the men? **Blame?**

Years ago we heard the senior Gipsy Smith testify the very opposite. He gave it as his opinion, after wide observation, that men were more in evidence in religious meetings than women. Then we heard Dr. A. C. Dixon, a preacher on two continents, say the same. After this we began ourselves to take notice, with the result that we were able to add our testimony to theirs.

For a few years now the writer has been responsible for a Sunday afternoon gathering for worship and Scripture exposition where the attendance is something like 800, and he would say that, five-eighths of them at least, are men. He has often wondered where the women were, and lamented their absence.

This does not necessarily prove that wives and mothers are less godly or religious than their husbands, but it raises a question as interesting as that of the correspondent we refer to. We still hold that so far at least as our young girls are concerned, mothers, and some grandmothers, have a good deal to answer for.

* * *

A missionary in the Philippines, having seen nineteen years of service, writes us that he is just awakening to the fact

The Problem in the Philippines

that evangelism must be the one great outstanding feature of his work—a gospel message and a personal approach.

"The problem in the Philippines," says he, "is not one of statesmanship at all, but one of Christian leadership, and evangelism is the key to secure it." He testifies that our government is educating the people very successfully, but that the process can never make them Christian; and he speaks from a most advantageous point of view, because he lives next door to a high school with 1,500 students and across the way from a normal school with a capacity for

2,000. "It is up to us missionaries," he exclaims, "to buy up this opportunity."

How sincerely we agree with him, and how earnestly we in the home land should pray for him and other missionaries like him, that they may not fail in faithfulness and success.

* * *

Of all the Decoration Day addresses of our public men this year, none sounded better to us than that of Chief Justice

The United States Supreme Court Taft at the unveiling of the monument to his great predecessor, Salmon P. Chase. He made no direct reference to recent

proposals in Congress and elsewhere to curb the power of the court, but he recalled that similar proposals were made by the "radical Republicans" in reconstruction days following the Civil War, and that the verdict of the country in retrospect has sustained the court against its critics. "The people now are glad," said he, "that the guarantees of personal liberty were maintained by the court against the partisan zeal of the strong majority."

Our fathers made no mistake in giving us a republic governed by three coordinate bodies, legislative, judicial, and executive. Let us keep them in their places and oppose any propaganda intended to lessen the power of one at the expense of either of the others.

* * *

So far as our knowledge goes we are in favor of our going into the World Court, although we confess the feeling is based largely on our confidence in the foreign policies of the present Administration. Nevertheless, the argument of the Secretary of State before the American Society of International Law is a strong one.

It must be a good thing to have an International Court of Arbitration, for our government has always advocated it, and the present suggestion is simply to make such a court permanent. We never believed in the League of Nations, but we have the assurance of those who are supposed to know, that no entanglement therewith is involved in this case.

We are willing to wait, however, until the United States Senate is heard from on the subject, only premising that if there is any way in which we can help the world out of some of its present difficulties without getting into them ourselves, it is a religious as well as a political duty to do it. We think all shades of politics and all denominations of Christians will agree to this.

* * *

We have received in manuscript an outline of the "Whole Bible Sunday-school Lesson Course" prepared by the lesson committee appointed at the Fundamentals Conference at Fort Worth. It is to be printed in leaflet form and will be obtainable at five cents a copy, or \$3.00 a hundred, by addressing Biola Book

Room, 536 South Hope St., Los Angeles, Cal.

Moody Bible Institute Monthly

"Will Christian Taxpayers Stand for This?"

An Editorial Reply to a Porto Rican Correspondent

DEAR Mr. * * * *:
"We appreciate your letter and criticism of May 10 concerning our editorial in the issue of that month, 'Will Christian Taxpayers Stand for This?' and deem it of sufficient importance to warrant an extended reply.

"(1) You say that 'legislation to determine what views shall, or shall not, be taught in a publicly supported institution is a dangerous thing.' But have you not overlooked the fact that publicly supported institutions do not permit the Bible to be taught? Why then, should they permit that to be taught which directly contradicts the Bible?

"(2) You say, 'the days are past when the church can dictate what views may be held by teachers and investigators in scientific fields,' and you are right. But is there not a difference between the views which may be held by teachers and investigators and the views which they are at liberty to impress upon the youth committed to their charge?

"(3) You say that 'if the views of the Moody Bible Institute triumphed, a great blow would be struck at our much-prized freedom of thought and speech,' but we think you are mistaken. The Moody Bible Institute believes thoroughly in freedom of thought and speech, but not in the dogmatic and arrogant assertion of a fact which is not a fact. If evolution, in the sense our editorial discussed it, were an undisputed fact, our mouths would be closed, but that it is a theory merely, evolutionists themselves are witnesses.

"(4) You say that 'the separation of Church and State is involved in this matter.' But if so, it is not because the Church has intruded upon the prerogatives of the State, but because the State, should it permit the teaching of atheistic evolution in the schools, would thereby be undermining the Church.

"(5) You say, 'What shall we say if the education of the youth of the future should be distorted to please the fancies of Christian Science, Communism or any other group?' We answer that the fight to prevent atheistic evolution from distorting the education of our youth is the same that we would make if any of the groups you name attempted to do what is now true of the evolutionists.

"(6) You say that 'evolutionists are in control only in the sense that a teacher of any subject is in control when he is permitted to teach according to his convictions.' No teacher of any subject should be permitted to teach in public schools according to his convictions when those convictions are contrary to truth and fact.

"(7) You say you have known 'some very devout Christians who are believers in evolution, and with whom it is not a religious creed or dogma.' We also have known such Christians, and to such we were not referring, but to a class of evolutionists who are pretty clearly defined in our editorial.

"(8) You say that 'many things men thought in former times were taught by the Bible have been disproved.' This

is true, but there is a difference between what men have *thought* the Bible taught and that which it did actually teach, and just as soon as it is proven that the Bible teaches evolution we shall believe in it, but not before.

"(9) You say that 'no one can say with certainty that the doctrine of a special creation of man is inconsistent with evolution.' You are clearly in error here, for the evolution our editorial was talking about is as contrary to the doctrine of a special creation as darkness is contrary to light, to which again evolutionists themselves are witnesses.

"(10) You ask, 'Shall the instructors of youth be free to teach the truth as they see it, including theories as well as demonstrated facts, or shall they be the slaves of legislation or religious dogmas?' We do not object to their teaching theories if they keep it plain that they are theories, but when they teach theories as demonstrated facts, especially in a matter of such importance as that now under consideration, we protest against it.

"(11) You ask, 'Shall we maintain the separation of Church and State, or turn again to the religious intolerance of the Dark Ages?' We reply that the way to prevent a return again to the intolerance of the Dark Ages is to maintain a steadfast testimony to the Bible as the Word of God and against all such insidious attacks upon it as that of atheistic evolution.

"Yours truly,
—"The Editors."

Mr. Henry S. Dulaney and Goucher College

Editorial

MR. DULANEY is an influential Christian business man of Baltimore, appreciated for his interest in all good causes, but especially that of Christian education. For ten years he served as trustee of Goucher College, a Methodist school of learning for young women, from which office he recently resigned because of erroneous teaching in its department of Biblical Literature.

The press gave considerable currency to Mr. Dulaney's letter of resignation because of its bearing on the current discussion of the teaching of evolution in our schools and colleges, and, also, because coincidentally with his resignation at Goucher, he accepted office on the Board of Trustees of the Moody Bible Institute. As to this last it may now be said, that the corporation of the Institute had no knowledge of Mr. Dulaney's intention as to Goucher when an invitation was extended to him to become associated with its management.

As Mr. Dulaney's spirit in the whole matter has been somewhat misjudged by those unfamiliar with the circumstances, we take pleasure, for the sake of truth and Christian courtesy, in publishing a

letter addressed to Mr. Dulaney by the president of Goucher College, and also in republishing part of an editorial entitled "Honest Conviction" from the *Baltimore Evening Sun*.

The letter and editorial follow:

Goucher College,
Baltimore, Maryland,
May 29, 1923.

Office of the President:

"Dear Mr. Dulaney:

"I was very sorry indeed not to have you at my right hand in your accustomed place yesterday afternoon at the Board meeting. For ten years now you have stood strongly in my support for all the policies that meant for the material and educational development of the College. You have known what the struggles and hardships have been and the obstacles we have had to overcome, and you have been a real part of all the development of this last decade. I feel that with the raising of this first million of our \$6,000,000 fund we have made a turn in the road and have come to another guidepost which points onward and upward. I sincerely hope that we shall now, in the years that are im-

mediately before us, begin to reap some of the fruits of these last ten years of toil. I cannot help but tell you how much I regret the fact that you cannot go with us into these coming years and be a part of what I am confident will be a most noteworthy development in the spiritual and educational life of hundreds of young women who will come to Goucher College.

"I presented your letter to the Board yesterday afternoon with regret, and every member of the Board received the communication in the same way. There were many warm tributes to your worth and sincerity, and you leave the Board with the good will of everybody. Personally I want to thank you for all the many courtesies you have shown me. I deeply appreciated them all and will consider my association with you during these past ten years as one of the pleasant and treasured possessions of my life.

"Very sincerely yours,
(signed) "Wm. W. Guth
"President."

"Mr. Henry S. Dulaney,
"Resinol Chemical Company,
"Baltimore, Maryland."

(From the *Evening Sun*, May 29, 1923).
Mr. Henry S. Dulaney has long been actively and generously interested in Goucher College. Its upbuilding and success have been due in no little measure to the unselfish service he has given it. His decision to withdraw from the board of trustees, therefore, cannot be regarded as a trivial matter. One may not be able to understand his viewpoint in regard to the place of evolution in the

study of the Bible, but one can understand and respect the unwillingness of Mr. Dulaney to temporize with his convictions for the sake of the treasured associations he has had with Goucher College.

We are obliged to Mr. Dulaney for reminding us that men still are capable of formulating a guiding principle that they will not compromise to meet the varying demands of expediency. There

was a time when men in public office, even, resigned their positions rather than be time servers, trucklers and dissemblers. It occurs too seldom today. It is the custom in religion, business, professions and society, to dodge the issue that by such dodging one may not appear to be out of tune with the majority. If we have any outstanding principle today, it is to keep with the crowd.

Past, Present and Future

By Rev. H. Tyndeman Chilvers, Metropolitan Tabernacle, London, England

(A sermon preached at the Jubilee of Victoria Baptist Chapel, stenographically reported and abridged).

THAT which hath been is now; and that which is to be hath already been; and God requireth that which is past" (Eccles. 3:15).

The book from which my text is taken is the inspired biography of a prodigal who has returned from his prodigal ways and relates his experiences. In later days he concludes by saying, "I have learned that the conclusion of the whole matter is that it is the whole duty of man to fear God and keep His Word."

Will you follow me in just three thoughts that will engage our attention?

I

There are some things that fundamentally, unalterably, belong to the past, the present, and the future.

1. *We can do no other than begin with God Himself.* He which hath been is, and will forever be. Our children will find no successor to our God. The future generations, if time is lengthened out till then, will find that our refuge and strength will be theirs. Ours today is the refuge and strength of our fathers. The people who rejoiced here fifty years ago found the Saviour the center of their joy. In Him is found no change. God is the same yesterday, today, and forever; fundamentally and unalterably He abides—past, present, and future—and gathers it all up into His own mind and heart.

(1). God is the same in the rule of His conduct. The only rule of His conduct is His own will. The unalterable will of Himself is the rule of His acts; the determinate factor is His own mind. He may change His course of action, but He never changes His mind. That belongs to poor mortals.

It is a great thing to know the will of God, to live within the center of it, to recognize that our lives, insignificant as they are, may be linked with the eternal mind:

"Deep in unfathomable mines,
Of never-failing skill,
He carries out His deep designs
And works His sovereign will."

If you deny that where would you be? Like a vessel without a rudder. The men and women with whom you deal, the society with which you come in touch, they are fickle at their best. We all are necessarily fickle because we are so limited in our knowledge. Thank God

there is One who has a rule for His conduct which is inflexible, abiding always in righteousness, equity and truth, God Himself making His will the rule of His conduct.

(2). Then all the attributes of God remain the same, whether you think of His knowledge, power, omniscience, omnipresence, goodness, or love. What our fathers found Him to be we will find Him; what He was to men in the dark days of the past and gone, He will be to men today who will trust in Him and bury their faith in all that makes up Deity, and exalt the assurance and the immovable and unchangeable attributes of His Being.

Take one of the constituents of His power. Did any human being ever understand the faithfulness of God? What a sheet anchor that is to the faith of any soul! What an inspiration to faith it is! His immovable, eternal, abiding faithfulness.

Your fathers used to talk to you about God's faithfulness. Some of you have seen those who are now in heaven with a faith tested and tried, hold on to their loving God and say, "I will trust and not be afraid." Oh, there are some things which are fundamentally and unalterably in the past, present, and future. And the principal one is God.

Do you not think, my friends, that we need to have a deeper apprehension of what God is? Have we not lost the vision of Him in these days? Men are talking about their rights so much without stopping to think of God's claims and God's rights. He has claims and rights that are established in righteousness and truth and equity. While I do not understand all His dealings, I comfort myself with the fact that the Judge of all the earth never does a wrong thing, never exercises anything but love and wisdom. Wisdom is always linked with unalterable love.

2. *Man in the past, present and future is just the same.* He is a sinner, and civilization does not make him a better sinner; in that aspect of his character he is still a sinner. He may be different in appearance and manner toward other people, but after all, it does not matter what my neighbor thinks about me. The final bar before which I am to appear is the bar of God, and the last one with whom I have to do is God. There is too much examination by one another. What we ought to do is to see ourselves in

God's sight—with His eyes. In this enlightened century men are sinners as they were a thousand years ago.

Dr. Campbell Morgan said: "They tell us men are changed; that there are no cannibals in these days. That is quite right; we are not cannibals; we do not eat men, but we scientifically kill them. Which is the bigger barbarism, to shoot a man by scientific means, or to cut him up and eat him?"

Beneath the surface man is a sinner. He was that fifty years ago when this chapel was established. Man is no better today. Oh, may God save us from the strange imaginations about human nature getting better and better! Man is a sinner, lost, undone, until regenerated by the Spirit of the living God.

You say, "put them in better houses and they will be better men." Give them a paradise and they will make it a pig-sty. How many instances you have had how men will make their own environment. When they have known what it is to be changed in their souls by the regenerating power of the Spirit of God they make their own paradise.

Whatever we do or say, the fact remains that past, present, and future, the human heart is just the same everywhere. Every part of Europe, America, Australia, the South Sea Islands—everywhere the human heart is sinful. Jesus Christ always recognized that fact. He dealt with man from a three-fold point of view. He always recognized man was a sinner. He assumed that in speaking to him, dealing with him, always without stating the fact, assumed that he was a sinner, but that he was spiritual, had a capacity for spiritual things, and was salvageable.

3. Then may I remind you that the *gospel of God's grace is past, present and future.* Its sufficiency abides and remains. It is the power of God unto salvation today as in past centuries. You need no new gospel. You may have new preachers. But if the pastors of the past could speak, they would say, "You do not need a new gospel. The gospel of a thousand years ago is the gospel of today and of everlasting, the gospel of the grace of God." In the uttermost parts of the earth, in all places, times and circumstances men have met God by the power of the everlasting gospel of His grace. Thank God there are some things that abide, and the gospel is one.

4. Then again you need to remember

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that the Holy Spirit is the same past, present, and future, and He is the agent of God's purposes, fulfilling the purposes of His mind and will and His enactments in the councils of eternity. God is using time to accomplish that upon which He has set His own heart.

God keep us from being like an opposing current against the mind and will and purpose of God! Come, follow Him, make His will the rule of your conduct. Make His Word the man of your counsel. And you will find that the man of your counsel is the man of yesterday, today, and tomorrow. There are some things that characterize the whole term of creation, God, man, the gospel, the Holy Spirit.

II

Many things, though they vary and change, are, nevertheless, interchangeable and indispensable to each other. Change is certain everywhere.

1. *Death effects changes.* You have seen that yourself. Your own church could not abide fifty years without seeing the effect of changes. There are some young people who would gladly be sitting beside grandfather, or maybe, father or mother. You say, "I am sitting just where father or mother sat." Yes, exactly. Death has brought its change. You are here, but they have gone. And so, as time rolls on and one after another falls from the ranks, in God's providence changes are effected.

One of your officers began a conversation with me, and he rolled off in two minutes about a dozen changes he had seen in his life in fifty years. Death will always be playing its part.

2. *Then there are national and geographical changes.* We see the effect, and they affect us in our movements, our work, and our ministry. And yet they are all inseparably linked. The change of yesterday brings about something that is essential in the purpose and mind and will of God today. If the lifting of our finger would bring back some of the dear friends who have left us, we would refrain from lifting the finger because today a niche has been made for some that could not have been made without their removal. The perplexity of the changes will be cleared up. God will clear these up.

There is a text in the New Testament which people think on as applying to eternity too much, "What we know not now we shall know hereafter." I do not think the Lord meant the disciples to understand that referred to heaven. I think He meant this very likely: "What you do not know now about Good Friday you will know on Easter Sunday morning. What you do not know on Easter Sunday morning you will understand at Pentecost, when the Holy Spirit lights up Easter Sunday and Good Friday." And those men who went about after Pentecost preaching that Jesus was alive, knew something they did not know when Jesus was with them.

There is something you may not know now, but in a day or two the sun will shine, in a year or two God will make clear His purpose in providence. Here is a chance for faith, to trust where you

cannot see, and wait for a bright unfolding of His purposes.

"Blind unbelief is sure to err,
And scan His works in vain.
God is His own Interpreter,
And He will make it plain."

3. *Then there is change in method.* Quite right to have change in method. Some churches used to sing two or three hymns, now they sing four. There is no compromise. Some churches used to sing six, now they sing four. There may be change of method and manner. Jesus never did things the same two days running. He performed miracles, but not in the same way.

There may be adaptations to circumstance. Take life, for instance. How many links you have—infancy, childhood, youth, adolescence. All are linked to manhood and womanhood. We do not grow into manhood and womanhood all at once.

I remember the days of my boyhood, and thank God for many lessons I learned then. I fervently thank God for some things my mother taught me as a boy. I find the value of them as time goes on as I did not then. Our youth is linked to age, and age to youth.

God is linking circumstances right along the way. I can see in things that happened fifty, forty, thirty years ago, there is a link in the circumstances of today that is closely connected with years ago. Have you not found it out? And the longer we live, the more we learn of this deep lesson.

There are many things closely linked. They may be connected with the past and the future. They are connected with, and necessary to, one another.

Think of this a moment. Take the discipline of yesterday—what a big word it is!—the discipline always is in love. We need the shaping, the moulding, the refining, the different processes that have to be brought to bear upon us, to take us where He wants us to go, where God wants us to be. At the time of the discipline we cannot see the purpose of it, but ten years hence you see it.

I call to mind, for instance, in the days of my young manhood when I lived at home. I remember my father and mother passing through a terrible trouble for nineteen or twenty weeks. During that time I was just a watcher, a looker-on. But I was learning. The mystery of those weeks I could not understand then. But as a preacher today I would not have been without those twenty weeks for all I possess. My ministry is colored by what I learned of my father and mother during those twenty weeks when they were in the depths of trouble.

"But," you say, "had God any such idea in His mind?" Personally I believe He had. And by linking up events, by shaping, moulding, fashioning, He fits a man for the place which is to be his life work. If only we could see it is to fit us for a place.

God has a place for you somewhere. The lessons of yesterday are that I may profit today. There are two parts to Christian service; sowing and reaping. One sows, another reaps. You, today, are reaping what somebody did fifty

years ago. You are connected with fifty years ago, though some of you were not born then; you have entered into their labors. They travailed in soul, but you have brought things to the birth. And so it is always; one sows, another reaps.

"My father used to pray that I might be brought to the Saviour," says someone here, "and the Lord heard and answered his prayer, and so I take my father's place."

That is it. Your father did the sowing. Your father's prayers instrumentally made you what you are. They did the sowing, you are putting in the seed and going to care for the completion, and all things that shall be will be the result of things done in the present. Though you may not see the result, your children will rise up and bless God that their fathers prayed for what they inherit.

III

It is very evident that in the present and future we are to believe in the past.

Do not be fools like some, who run down the past, talking about "old fossils, old fogies, etc." Let them talk. They are generally bigger fools than the old fogies of the by-gone days. They fulfilled their time according to the will of God, and you are asked to do no more.

Do not anathematize the past and speak of the people of the past as if they were all ignorant and we have only just come into the light. The church of Christ has been maintaining and fighting for the truth for centuries. And then some modern light comes along and says they were all wrong. I will keep to the wrong ones. They did a greater work than these others are doing.

What shall we do with the past? Gratefully remember it. Remember the past, dear men and women, and never doubt.

Then may I say, for the sake of the past, improve upon it. You improve by what you know of the by-gone days. You have the best behind you. You ought to be better. You have greater advantages than they had. Let us seek to improve upon the days that are gone. Never forget your indebtedness to them. God makes Himself dependent upon them. He requireth that which is past.

A good woman said to me some time ago, "I heard a minister preach upon a text once which I never thought was very striking. I remember the outline of the sermon, and isolated thoughts of it have come to me occasionally and been forgotten. But recently I have been in circumstances where that sermon came back in full, and I do not know anything that has been a greater help than that sermon preached thirty years ago."

Very often God gives a church a minister and you do not know the value of him till he is gone. You cannot realize the value of his ministry, for he may have been preaching for ten years hence. God requireth of the days that are past, that He may form it in the present. That equips us for the days that are to come.

There are limitless resources for the days yet to be born in Jesus Christ and the gospel that will meet our need. Abandon yourselves unto Him who was

enough for the past and will be for the days to come.

They that know the Lord will be strong to do exploits. God abides, the Bible abides. Access to God remains. Our fathers prayed, we can pray no better.

They expounded the Word, read the Bible, loosed its truth. God help us to do it, and to make much of God as they made much of Him. Thank God the merits of Emmanuel are as mighty this afternoon as on the Day of Pentecost.

Let us not forget that He Himself has pronounced the work of Redemption finished. None can add to it or take from it. The finished work of Jesus Christ is the basis of faith, past, present, and future.

Is Belief in the Deity of Christ Essential?

By Rev. F. Z. Browne, Texarkana, Tex.

PERCY STICKNEY GRANT, occupying a Protestant Episcopal pulpit in New York City, is quoted as having said: "I do not believe Christ was born of a virgin. What has that to do with Christianity?" Harry Emerson Fosdick, a Baptist preacher occupying a Presbyterian pulpit in the same city, has asked the same question. He too, would recognize as Christian those who do not believe in the Bible story of Christ's birth, and in His consequent deity.

But the Scriptures plainly teach that a belief in the deity of Christ is essential to salvation, and that a knowledge of this great truth can only come through the Spirit of God as He reveals the meaning of the Scriptures.

An Untenable Position

In Matthew 16: 13-20, we read: "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? His disciples answered, Some say that thou art John the Baptist; some Elijah; and others Jeremiah, or one of the prophets." Men who are not indwelt by the Spirit and who know not the Scriptures are making a similar answer to this question today.

However, the position of such men is wholly untenable. The Scriptures clearly proclaim Christ as the Deity Himself. Christ when upon earth applied the statements of the Old Testament Scriptures to Himself (Matt. 22: 41-46; Luke 24: 25-27; Isa. 7: 14; Ps. 2: 2, 7, 8; Isa. 9: 6; Mic. 5: 2; Ps. 45: 6, 7), and proclaimed Himself God's own Son (John 5: 17, 18; 17: 5; 10: 30; 14: 11; 10: 33; 8: 58; Mark 14: 61, 62).

To this must be added the witness of other inspired men who saw Him after He rose from the dead, and of God Himself (2 Pet. 1: 15-21; Rom. 1: 3; Heb. 1: 2, 3; Matt. 3: 17; 17: 4, 5).

An Awful Alternative

A Greek word in John 5:18, not usually translated, reveals the cause of the anger of those to whom Christ spoke. They sought to kill Him because He said that God was His own (*idion*) Father. The Jews understood perfectly that He had claimed to be Deity, for they charged that He had made "himself equal with God."

If, therefore, Jesus was not God, men are estopped, to use a legal expression, from calling Him a great teacher and a good man. He said He was God, and proved His claim by wonderful words (John 7: 46) and mighty deeds (John 3:2; 11:44). If He was not what He

claimed to be, then He was a child of shame, and the worst impostor, deceiver and liar the world has ever known. These are the charges those who deny His deity bring against Him, despite their honeyed words.

Let those who profess not to believe the virgin birth be honest with themselves and their hearers and face the consequences of their awful error. How long would their congregations permit them to remain in the pulpits they are disgracing, if, true to the logical inferences of their false teaching, they thus should openly brand and condemn Him who claimed to be the Son of God, and stigmatize the virgin Mary as a fallen woman? But these false teachers will never come out in the open.

What Explains Fosdick and Grant?

Again, Jesus asked a question of His disciples, saying, "Whom do ye say that I am? And Simon Peter answered, Thou art the Christ, the Son of the living God."

Did our Lord deny this confession of Deity? No, He commended Peter for it and pointed to the Spirit of God as its source in the words: "Blessed art thou, Simon the son of Jonas: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Here is found the explanation of the blindness of false teachers on this all important subject. God by His Spirit must reveal truth. Only he that is of God heareth aright God's words (John 8: 47, 1 John 4: 6). Jesus Christ, the divine Son of God, Deity Himself, is the center and source, sum and secret of that "wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." How true it is that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2: 7-16; Luke 24: 45).

One of the Great Proofs

After Peter's confession of His deity, our Lord said to him, "Thou art Peter, and upon this rock I will build my church; and the gates of hades shall not prevail against it."

This striking statement, rightly understood, furnishes one of the great proofs that a belief in the deity of Christ is essential to salvation. The clue to the Lord's real meaning is found in the fact that in the Greek there is a play upon

the words, "thou art Peter (*Petros*—literally "a little rock"), and upon this *Petra* ("great rock," "crag") I will build my church." The word *Petra* in its use here plainly refers back to the confession of the Lord's deity which Simon Peter had just made. Knowledge and acknowledgement of the deity of our Lord is here proclaimed as that which is essential to salvation, and as the great rock foundation (*Petra*) upon which the true Church in triumph over the powers of hell shall be established.

The Lord does not promise to build His Church upon Peter (*Petros*—a little rock), but upon Himself. Peter himself is careful to tell us this: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as living stones, are built up a spiritual house.....Wherefore also it is contained in the scriptures, Behold I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded" (1 Pet. 2: 4-8).

In Ephesians 2: 19, 20, the same great truth is revealed. The church is here spoken of not as being built upon the foundation of an apostle, but upon the foundation of "the apostles (plural) and prophets, Jesus Christ Himself (not Peter) being the chief corner stone."

It is important to note in this connection, that the same power of binding and loosing (power for the exercise of proper discipline in the future church) which was conferred upon Peter in Matthew 16: 19, was conferred upon the other apostles and disciples, and upon Spirit filled men in all ages, in Matthew 18: 18, and in John 20: 22, 23.

Deity More Than Divinity

The word "deity" and not "divinity" has been used advisedly in this article, for there are many who profess to believe in the divinity of Jesus and yet have not the slightest conception of His deity.

The statement that Jesus was a divine prophet, like other prophets, Mahomet among them, is found in the Koran. The disciple of Mrs. Eddy speaks of the divinity of the Christ principle. Even the Unitarian and the reformed Jews are willing to admit that Jesus was as divine as we are, only a little more so—perhaps!

It is said that when the angel Ithuriel saw Satan whispering at the ear of Eve, he touched him with his spear. Momentarily at the touch the foul fiend was revealed in his true colors.

The word deity is the Ithuriel spear

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which reveals false teachers, glibly professing to believe in the divinity of Christ. Ask them if they believe in His deity, and demand an unequivocal answer. If they do not reply in the affirmative they are the successors of those Unitarians of old who slew Him because "He made himself equal with God (John 5: 18; Matt. 26: 63, 65).

Witness of Taft and Priestly

Chief Justice Taft has stated that while the number of professed Unitarians was not so great, they were exerting an influence beyond their numbers because so many in the pulpits and pews of professedly Christian churches were Unitarian in belief.

The late Dr. Priestly, a Unitarian protagonist, said to one who believed

in the deity of Christ; "I do not wonder that you entertain and express a strongly unfavorable opinion of us Unitarians. The truth is, there neither can, nor ought to be any compromise between us. If you are right, we are not Christians at all."

The Plain Issue

The issue is very plain. Men must believe that Christ was God manifest in the flesh (1 Tim. 3: 16; 2 Cor. 5: 19; John 1: 14), or be eternally condemned.

Because they would not accept Him as Messiah—Son of God, and God the Son—"the Lord wept over Jerusalem saying, "How often would I have gathered thy children together . . . and ye would not! Behold your house is left unto you desolate."

These words express the yearning desire of all who have the Spirit of Christ for your salvation, dear reader.

Where do you stand—on the sinking sand of higher criticism, godless evolutionary theories, and Unitarianism, or on the rock (*Petra*) of Christ's deity?

As the Spirit, speaking through the Scriptures, moves upon your heart, will you not move with Him to believe? Will you not now by faith like Thomas cry: "My Lord and my God" (John 20: 28)?

"His oath, His covenant, His blood
Support me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay.
On Christ, the solid Rock, I stand;
All other ground is sinking sand."

A Higher Critic Backs Water*

By Rev. W. H. Griffith Thomas, D. D., Germantown, Pa.

IN the *Expositor* for May, Professor Adam C. Welch of Edinburgh, a well-known critical scholar, has an article "On the Present Position of Old Testament Criticism," in which he takes a line that deserves to be noted by students of the Old Testament.

He opens by speaking of the critical view as that which "during the life time of us older men, has passed from the position of an extreme heresy into that of a new orthodoxy," and he reminds his readers that this view "rests on three main positions, which are, or may be, regarded as the surest results of modern criticism."

The Three Main Positions

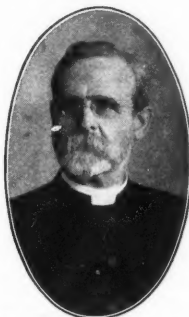
The first of these is the analysis of the Pentateuch into three main sources, which were afterwards combined into one. The second is that Deuteronomy in its original form was first brought to light in B. C. 621, and was used as the basis of religious reform in Josiah's reign. The third is that Ezra about B. C. 440, introduced to the returned exiles a new law-book which, because it changed the national life from a civil to an ecclesiastical organization, has been called the *Priests' Code*.

Dr. Welch then remarks that this critical theory has always been questioned in many of its details and has been continually modified to meet objections, but he now says that "increasingly grave objection has been raised against its three cardinal positions."

Subjective Evidence Only

In connection with the first, the analysis of the stories of Genesis, the critical view has been challenged from two different sides. On the one hand it has been argued that the differing use of the divine names, *Yahweh* and *Elohim*, was an insufficient basis for such an analysis.

In regard to this Dr. Welch allows the force of the objection, though he rightly says that the entire question has been



Rev. W. H. Griffith Thomas, D. D.

moved from so narrow a basis and made to rest on a wider foundation by the addition of other considerations based on differences of languages, theology and social outlook. Yet notwithstanding this, Dr. Welch speaks with frankness of "the subjective character of the evidence," calling it "the curse of all Old Testament criticism," and he allows that circumstances compel this to continue to be the permanent weakness of the position. These words seem to be eminently worthy of notice:

"It must further be frankly acknowledged that, where the other criteria are employed, they often fail to give any sure result. Certain documents, which are wholly divergent in attitude and outlook, so divergent as to be even contradictory, are only held together by the fact they all employ the divine name *Yahweh*."

The other criticism of this position is based on the reliability of the Hebrew text in its use of the divine names.

In this connection Dr. Welch while criticizing Mr. Wiener for certain aspects of his theory, speaks of the value of his contribution to the problem and acknowledges his "clear cross-examination of the defense" and also "his convincing insistence on its insufficiency." Then follows this significant statement: "The present Hebrew text of Genesis has been accepted unthinkingly: yet it is the basis of the whole position."

Nothing could be more striking than this acknowledgment. Years ago Sir George Adam Smith frankly admitted that the use of the divine names was insufficient as a criterion of authorship, and now Dr. Welch adds that the other criteria are equally inadequate. The way in which criticism has made the present Hebrew text of Genesis the basis of the whole position, has often struck me as puzzling in view of the fact that Dr. Driver in *Samuel*, so freely uses the LXX to correct the Hebrew.

This is the conclusion of Dr. Welch in regard to this first position:

"Neither the use of the divine names nor the use of other criteria leads to sure results. And, when the insufficiency of the one method is pointed out, to seek refuge in the other is neither dignified nor convincing. It is better to say frankly that the regnant hypothesis, so far as the analysis of the sources, especially in Genesis, is concerned, has been built up without sufficient attention having been given to its basis—on the one hand, to the reliability of the Hebrew in connection with the employment of the divine names, on the other hand, to the practice throughout the whole of Scripture in the use of the same names. There is need for renewed close and unprejudiced examination on both these matters."

II

With regard to the date of Deuteronomy Dr. Welch points out that much of its contents are impossible if dated from the time of Josiah, and his summing up is expressed thus:

"Closer examination of the book by the use of historical criticism has brought clearly to light the fact that its legislation represents different attitudes, a non-homogeneous ritual. And, what is of greatest significance, the conditions of the national life and the ritual represented in the book do not correspond with the features of both, which we know

*The Editor assumes responsibility for the title.

from other sources to have been prevalent in Josiah's time."

Clear proof is given of this contention, these comments being particularly worthy of quotation:

"The application of the same historical criticism which produced the regnant hypothesis is forcing students to recognize that the book of Deuteronomy as a whole has a history, and that inside the book the groups of law, even the individual laws, have a history. The application of this fact will have a far-reaching influence on the attitude which must be taken to the reform under Josiah."

Is the Deuteronomist Hypothesis Reasonable?

In regard to the points involved in the critical position it is clear that Dr. Welch feels much the same as conservative scholars have felt for years past.

"While others have been gravely disturbed by the ethical question as to what must be thought of the morality of the body of men who obtained the imprimatur of their boy king, and claimed the authority of Moses, for a code which they themselves created, I confess to have been always much exercised over the humbler difficulty as to how a corpus of law, deeply affecting and transforming the life of an entire nation in connection with its habits of religious worship, was ever passed and enforced *per saltum* at the bidding of a civil authority."

There is much more to the same effect. Years ago a prominent conservative scholar maintained that the date of Deuteronomy was the key to the entire critical position, because if the date of B. C. 621 could be sustained, everything else in the critical view would necessarily follow. On the other hand, if Deuteronomy could be proved to be early, the entire critical position would fall to the ground. Dr. Welch's arguments go to support this contention, which I tried to set forth in an article published some eight years ago.

III

With regard to the third position, the date of the Priests' Code, Dr. Welch rightly speaks of this as "the Achilles' heel of the theory," and on this account "here, more than anywhere else, it has suffered heavily." With refreshing candor he adds, that "it is impossible to deny that here, with less excuse than in the case of the analysis of Genesis, the theory has been built on a basis which had not been tested." The result is that,

"What has happened in connection with Deuteronomy has happened in the case of the Priestly Code. The document, thus disengaged, has been studied by itself in the light of the modern historical method: and the more this has been done, the greater are the difficulties which have emerged, if it is to be regarded as uniform in its character and the product of so late a period."

The code is first considered as a history and some weighty arguments are adduced to show how impossible such a

code was at the time of Ezra. Its account of Israel's past is shown to be contradictory of other documents. It is frankly allowed that the account in the Priests' Code cannot stand alone, while its supposed uniformity of spirit and outlook "is simply not true."

The code is then considered as a body of legislation, and it is argued with, I think, convincing force that the code has a history behind it "of some length and of great complexity." As to the circumstances of this development reference is made to the Samaritan Pentateuch which will be particularly interesting to scholars like Mr. Munro and Dr. J. E. H. Thomson, who have given this matter special attention. Here is what Dr. Welch says:

"If all the growth of the law, or even much of it, be located at Jerusalem and assigned to the period after the promulgation of the code by Ezra, it becomes extremely difficult to explain how the Samaritans came to accept these later developments. It is well known that the Samaritan Pentateuch is, with a few inconsiderable modifications, identical with the Hebrew, and that the two rituals were governed by the same law. Now it is possible to conceive that the Samaritan community, before the breach between them and Jerusalem became acute, accepted practically the Priestly Code. But in view of their claim to be an independent and rival center of the true religion, it is hard to suppose that they submissively followed each successive modification which was adopted at Jerusalem, and even went so far as to incorporate it in precisely the same language in their code."

A Significant Admission

Dr. Welch does not hesitate to argue that much of the Priests' Code must be carried back not merely to the exile but to the period before it, and that what was done in the time of Ezra was the "codification of a practice which had long been in existence." This codification is associated with the time of the prophet Amos, who is said to imply "a pretty elaborate code for the guidance of both laity and priests."

Here, again, readers will recall the way in which this very point was substantially made thirty years ago by Robertson in his *The Early Religion of Israel*, which, in spite of the recent contention by Dr. Peake, has never had adequate attention from the critical school as a whole.

It will be seen from what has been said that Dr. Welch has made some very remarkable criticisms of the dominant modern view of the Old Testament.

It is not unnatural for him to say that all that he has set forth does not imply that the critical theory "is on the point of disappearing from Old Testament study," but he frankly allows that "what seems sure is that the hypothesis can only be accepted with grave and fundamental modifications." He thereupon urges all students to avoid assuming that "all these questions are settled beyond the reach of debate."

The conclusions of the article are equally interesting, and deserve special attention. The critical theory is said to have been based on historical study, but it has failed fully to apply its own principles,

"... and has not been fully alive to historical conditions and has ignored many factors. It has, accordingly, framed a rigid, inelastic theory which it has imposed on the movement of history. In particular, it has utterly failed to recognize that in religious matters humanity does not advance like a drilled army along a well-defined highroad."

Could condemnation be much more severe?

A Bunch of Damaging Statements

In the face of these admissions on the part of this leading critical scholar, the following comments seem justified:

(1) Dr. Welch takes a position that is substantially identical with conservative contentions of many years standing. As I have pondered his arguments, I seem to have been reading Whitelaw and Orr over again.

(2) What are we to say of a scholarship which can be described in the following statements of the article? "The present Hebrew text of Genesis has been accepted unthinkingly" (p. 348). "The curse of all Old Testament criticism . . . the subjective character of the evidence" (p. 349). One attitude of the critical school is said to be "neither dignified nor convincing. It is better to say that the regnant hypothesis . . . has been built up without sufficient attention having been given to its basis" (p. 352). As to the Priests' Code, it is said that "the theory has been built on a basis which had not been tested." "The supposed uniformity of spirit and outlook is simply not true" (p. 362). "It has not been fully alive to historical conditions and has ignored many factors" (p. 368).

It is tempting to imagine what would have been said if these damaging statements had been made by conservative scholars.

(3) Before the war, it is well known that all British, American and Canadian criticism was based on German scholarship, not a single critical position being anything else than either an adoption or an adaptation of some German view. Since the war I have often wished to see indications of an independence of German scholarship on the part of English-speaking scholars, whether their conclusions lead them to the conservative position or not. Dr. Welch's article seems to be an indication of this independence, and I trust it will make its impression upon the younger men whom it will reach.

It is surely not too much to hope that a new generation of scholars will arise, refusing to be bound by a position so weak and impossible as Dr. Welch's article indicates; a position, which, instead of being that of a "new orthodoxy," will be soon and forever relegated to its former position of "an extreme heresy."

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Further Suggestions About the New Scholarship

By Prof. Lowell H. Coate, B. D., Dean, Marion College, Marion, Ind.

THERE appeared in the June number of the MONTHLY an article entitled "A New Scholarship Needed." The response from college men, editors of church papers, and others has been so favorable that the writer is encouraged to accept the editor's invitation to follow up the previous article with a few additional suggestions regarding the new scholarship.

In closing the previous article we proposed that perhaps the greatest educational need of the hour is a Christian college with sufficient independence of the world and sufficient faith in God, to ignore the whole worldly system, and organize courses independent of the world's stereotyped curricula, engage the strongest conservative scholarship in America, raise the educational standard above the present unchristian philosophy, establish it upon "the faith once for all delivered to the saints," and then challenge the world to meet the new scholarship.

"If God Be for Us, Who Can Be Against Us?"

Such an institution would cause rejoicing throughout orthodox Christendom.

At least one such college is needed in America now, with courses suited to the needs of young people preparing for service in the evangelical churches and institutions. Teach them the message of the church, and teach them to preach the doctrines of the inspired Word of God in harmony with His eternal purposes and His great commission to the church of this dispensation.

Such an institution should not be a college only, but an institution complete in itself. It should have a graduate department which could recognize its own college graduates and those of similar colleges which would rise up everywhere throughout the country and rally to the new standard. Such an institution is essential to the new scholarship; and the new scholarship is essential to the Christian faith—the hope of the world.

The question arises, Where can such an institution be found? Is there available a graduate institution where our college graduates and college teachers can with safety go to take post-graduate courses, at the termination of which they will be prepared to return and teach our college students the orthodox faith and the fundamentals of the Christian system? We do not say there are no such colleges, but we are asking, Where are they?

Small Colleges Growing

It is evident, however, that the small college is just coming into its own in a way that it has not done before. Parents are realizing that they cannot afford to send their boys and girls to certain large and accredited institutions at the

expense of their religious faith and Christian experience.

Many of our best small colleges however, are not on "the list of colleges accredited by the state." It is constantly drilled into the students in high school that they must, by all means, attend an "accredited college." In Indiana a college to be accredited must have \$500,000 of endowment, and nothing counts as endowment except "cash in hand and reinvested." Even endowment notes do not count. Judged by this artificial standard only six of the fifteen colleges in Indiana can classify as accredited institutions.

Planning an Association

As a result of these arbitrary and unjust requirements in the different states the smaller orthodox colleges, as a matter of self-defense and self-preservation, are being driven to form an association of their own, whereby they may protect each other in an effective and legitimate manner.

This association can establish its own

accredited standards upon a substantial basis determined by the actual number and kind of teachers engaged, the nature and quality as well as the quantity of work done, and the excellence rather than the amount of the equipment. These standards appeal to everyone as being fair and legitimate instead of arbitrary and unfair. Already a number of the smaller colleges have expressed themselves as favorable to uniting in an effort to establish such a standard among themselves.

An invitation is now ready to go forth for a conference of representatives from the orthodox and conservative colleges if, and when, there is, on the part of such institutions as may be concerned, sufficient response to the suggestion hereby offered.

How to Co-operate

If the reader of this article is an official, or in any way connected with an orthodox college known to champion the fundamentals of the Christian faith, and to oppose evolution, destructive criticism, and liberalism as taught by

When the Holy Spirit Comes!

By Mrs. Marion M. Escott

The Spirit comes, I feel His touch;
His presence now reveals so much
Of Jesus, I've not known before,
My prostrate soul doth Him adore.

The Spirit comes, and mountains fall,
That fear has summoned to His call.
And valleys, dark with unbelief,
Rise full of faith and light and peace.

The Spirit comes, and tired feet,
On level ground no hindrance meet;
With strength renewed from day to day,
The lame may run their heavenly way.

The Spirit comes, and knowledge grows,
Of God and truth which He bestows,
And faith and righteousness divine—
The Spirit tells me these are mine.

The Spirit comes. The chosen Bride
In secret made, the Spirit hides
Till made complete, then Spirit led
To realms of light to Christ her Head.

the modernists, he is hereby invited to communicate with the writer expressing his attitude toward and his desire relative to the proposed conference. A further definite announcement regarding it will be made in these columns at an early date. Should one be interested in this proposition, but not officially connected with his own college, he is urged to bring this matter to the attention of the proper officials of the institution. In this way everyone interested may co-operate in accomplishing a victory for the cause and the faith to which we are alike devoted.

In conclusion, permit us to present

one more matter for the consideration of the friends of Christian education. When the proposed association of Christian colleges has been formed and the organization completed, we shall be prepared to concentrate unitedly our moral support upon some thoroughly orthodox and satisfactory graduate institution where all the colleges of the association may feel safe in sending their own graduates and teachers for post-graduate training. The association will be in a position to offer strong moral support to such a graduate institution, and in turn it will give back to us our teachers full of faith and well equipped

to continue the great work in all the colleges affiliating with the association.

We invite all of those who are of like precious faith to join with us in prayer that God's will may be speedily accomplished in this matter, because not only is the eternal destiny of thousands of our best young men and women involved, but also the salvation of multitudes of souls in this and in succeeding generations.

*The former in leaflet form is obtainable of the author for 5 cents, or 25 cents a dozen copies.

Dr. C. I. Scofield on Acts 15:13-18

Correspondence with a Christian Lawyer

"MY Dear Dr. Gray: "May I venture to trespass on your valuable time? For some years I have been bothered about a matter of interpretation, concerning Acts 15:13-18. I have outlined the problem and I enclose it herewith. Personally I would like to see the solution in accordance with the view of Dr. Scofield and others referred to in the discussion of the problem. I have referred the matter to some of my friends of deep learning and spirituality, but have not been able to get a satisfactory explanation. You will notice that, in my presentation of the problem, I have apparently aligned myself upon the other side. In my own legal profession I find that this is often a useful expedient, though the alignment may only be tentative.

"Recently I read an address given by you at one of the conferences some time ago, in which you seem to adopt the interpretation made by Dr. Scofield, but without discussion of the reasons leading to it.

"Will it be asking too much of you to ask you to try to get me straight on this matter?

"Thanking you, I remain,

"Yours sincerely,

"* * * * *

"Dear Mr. * * * * *:

"1. You ask, 'Can the words "after this" refer to the words of Peter, that "God at the first did visit the Gentiles to take out of them a people for his name?"'

"My answer is that those are not the words of Peter. The words of Peter are quite different, namely, 'that the Gentiles by my mouth should hear the word of God, and believe.' James is not quoting the words of Peter, but commenting on them and, under the special illumination of the Spirit, revealing to the Jewish church the dispensational significance of the fact they relate. He says, in effect, the explanation of the fact that the Gentiles are now hearing the word of the gospel and believing, is, that now God is visiting 'the Gentiles to take out of them a people for his name.' After this, he goes on to say, God is going to do something *else* for Israel.

"2. You say, 'the question before the council was as to putting the Gentile converts under the law' (circumcision).

"True, but there was a larger question back of that, i. e., larger for the Jewish mind, for the Jewish national consciousness. That question was, 'Have the Old Testament promises to Israel failed, and does the Church take the place of the earthly kingdom?' One cannot discover this on the surface of this particular chapter, but coming at it from the atmosphere of the Old Testament, considering it in the light of a synthetic study of the whole Bible up to this chapter, one is almost shut up to that conclusion. The thing that chiefly agitated the Jewish church at this time, was the same thing that raised the inquiry of the disciples in Acts 1:6. If that were not the case one fails to see the pertinence of James' words in verse 16 at all.

"3. You say, that, 'what James is showing is that the prophets had foretold this calling of the Gentiles, and in order to show that, he quotes—"After this (in that day, says Amos) I will return, and will build again the Tabernacle of David, etc.'"

"I think you are mistaken. What James is showing is that after the Gentiles are called out, the Lord will return and build again the Tabernacle of David. This was a question on which the Jewish church was anxious and as to which they must be satisfied independent of any other question. The Old Testament promises to Israel seemed at stake.

"4. You say, 'the prophetic words, "after this" do not follow, but introduce the calling of the Gentiles as well as the building again of the Tabernacle of David.'

"In my judgment the calling of the Gentiles which is equivalent to the building of the Church is not in the prophecy of Amos at all, who is speaking only of the sifting of the house of Israel among the Gentiles. When this sifting is ended, the day will have come to raise up the Tabernacle of David. The Church will have been completed meanwhile, but Amos' prophecy is not concerned with it.

"5. You say, that, 'according to the order of events given by Dr. Scofield,

the prophecy of the calling out of the Gentiles is not fulfilled during this present age, but only after the return of the Lord and the restoration of Israel.'

"Again you are mistaken. Dr. Scofield is stressing the point that the calling out of the Gentiles is now taking place, and that when it is completed the other events will follow. You are right in asking, that if such were not the case, 'How does James fortify his position by this prophecy?' Dr. Scofield has no 'dilemma' to escape at this point, but what he says is perfectly consistent with both James and Amos.

"6. You ask, 'May not the rebuilding of the Tabernacle of David refer at least partially to that spiritual house, the Church, which the Lord is now building?'

"Certainly not, I think. The New Testament never confuses the Church, which is the body of Christ, with the Tabernacle of David. The Church, which is His body, has never 'fallen down' and will never be in 'ruins.' The gates of hell shall not prevail against it.

"7. You ask, 'Can it be that the words, "After this I will return," necessarily refer to the second coming of the Lord?'

"I think so, not to His coming into the air where the Church will be caught up to meet Him, but His appearing on earth to judge the nations and restore Israel.

"Yours sincerely,

"James M. Gray."

TRANSLATIONS OF "PILGRIM'S PROGRESS"

Next to the Bible, *Pilgrim's Progress* by John Bunyan, which first appeared in 1678, has been translated into more languages than any other book. According to information received through the reference librarian of the New York Public Library, the number now exceeds 107 languages and dialects.

BIBLE INSTITUTE IN COLUMBUS, OHIO.

The Columbus Bible Institute, an interdenomination organization, meets in Central Presbyterian Church, Columbus, O., every Thursday evening, under the general direction of Dr. Joseph Taylor Britan, pastor.

Moody Bible Institute Monthly

The Hebrew Vowel Points

[Some of our readers may find value in the following letter from a member of our staff to a young minister who asked for light on a newspaper report which interested him.—Editors.]

THE clergyman quoted in the newspaper clipping you sent me says:

"When the Old Testament was written there were no vowels in the Hebrew language. The vowel points now in use were not invented until the sixth century of our era. The stenographer will understand what a stupendous miracle would be involved in a shorthand manuscript a thousand years after it was written."

"On the supposition that he is correct, concerning the invention of the vowel points, and his opinion is a common one, it is only a proof of their comparative unimportance in the reading and writing of the Hebrew. As a matter of fact there are Hebraists today who ignore the vowel points entirely. Therefore his appeal to the stenographers in his audience falls rather flat. More than this, he did not mention that there are versions of the Old Testament older than the sixth century of our era, the Septuagint, for example, extending back to the third century before Christ, by which the reading of the vowel points might easily be compared as to accuracy.

"On the other hand, the uniform tradition of the Jews down to the sixteenth century of our era affirms that the points descended from Moses, it being a higher critic of that period, Elias Levita, who first raised the question about it. In the disputation then started the integrity and the inspiration of the vowel points was ably defended by three or four of the best known Hebraists of modern times, such as Buxtorf, Lightfoot and Piscator. So important was the question in the estimation of the Reformers, that maintenance of the Jewish tradition as to the vowel points was an article of faith in the Reformed church of Switzerland, as against the position of the Roman Catholic church. The latter strongly opposed the vowel points, because in their absence the Roman Catholic church herself could become the interpreter of the Old Testament, putting in her own vowel points. Indeed Morinus, the leading advocate of the papacy of that period, boldly states that the reason God ordained the Old Testament to be written without the points was in order that every man should be subject to the judgment of the church and not interpret the Bible in his own way."

"Sincerely yours,

"* * *

Why Make Investments in Pain?

By Rev. Christopher G. Hazard, D. D., Catskill, N. Y.

EVER since man was dismissed from Paradise he has wanted to get back. The gates of the garden being closed and guarded he has sought to climb over the fence. Toil has seemed harder and harder, thorns and thistles have gathered vigor and spread, the scorching heat has withered energy; while flowers and trees, sweetness and shade, the easy fruits of nature, have all been more and more enticing.

The serpent, still in business, has continued his ministry of seduction. Stolen waters are sweet, bread eaten in secret is pleasant, why submit to difficult physical and moral conditions, conscientious about doubtful utterances that may not have been so very divine? To eat, to drink, to be merry, may be the soundest philosophy of life, after all. Glum Puritanism feeds on sour apples. Men were made for joy.

It is a successful business. The cherubim do not seem to notice when men are on the wrong side of the fence. A lot of tramps are ever keeping fat although they neither toil nor spin. People who refuse to dig are not ashamed to beg, yet they have prosperous iniquities and pleasant experiences, they get more than heart could wish; while their diligent and God-fearing neighbors are sweating for inadequate incomes and disappointed wants. Sinners make easy money and

squander it on vice. Progress is made without a ticket. Iniquity gets there while righteousness is considering the impossible expense. No wonder that it puzzled the Psalmist.

But it puzzled him only until he considered final results. Then he knew the difference between the wicked and the righteous and perceived that while the wicked had been "raising Cain," the righteous had been raising character; some had rejoiced in what they called "raising the Devil," but others had caught a vision of Christ. He observed that when wickedness gets to the end of its rope it hangs itself. The end of the wicked is not health, or wealth, or virtue, or any permanent gladness, or lasting pleasure, or any established prosperity. When the pursuer of unlawful pleasure gets put out of life he does not go out with joy and he is not led forth with peace. The last end of sin has a very bitter and inveterate sting in it. How hopeless is the devotee of enjoyment as he leaves even the chance of climbing over the barriers that encircle all good things behind him!

If men would visit poor houses, hospitals, asylums and jails oftener they might learn what kind of a living people get who think that the world owes them much but forget what they owe the world. If men would consider that the nature of

things is so calculated that it always blesses the good citizen of the universe and invariably curses the bad one, they would be more ready to invest their abilities and energies in industrious and patient labor for late but sure results of good. If men would not try to pluck pleasure before it is ripe! If they would refuse to take stock in all enterprises that are built on the false foundations that are laid by that principal promoter and adversary, Satan, what a lot of loss would be saved!

For the stock in all wrong concerns is always valueless. The currency of sin is not worth 100,000 marks to the dollar. The notes of the Devil always go to protest. It is better to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Unto achieved character must all things come. All things belong to righteousness. The faithful farmer gets the full barn. The believer in Christ gets eternal life and those lasting delights that are to be found only at the right hand of God.

Meet temptation with this truth: it promises pleasure but it pays in pain. Ask the lazy, ask the vicious, ask the dishonest, as they near the end. Poverty, dishonor, disease and death are the real offers of sin. Do not make investments in pain!

THE BEST IN THE OLD AND NEW RELIGIOUS SONGS

Rev. E. O. Sellers says in the *Baptist Messenger* of Shreveport, La., in the issue of June 21:

"The answer to the problem of how to conserve the best of the old and at the same time make use of the best of the new songs is to secure leaders of culture, men of refinement and discrimination, and never be party to the use of the vulgar, the tawdry and the cheap. Pastors and church leaders need training in musical appreciation and in turn ought to encourage and support every honest effort for advancement, recognize and encourage the right sort of leadership, and resolutely set their faces against any and all songs that are uncouth and will not stand honest and fair criticism.

"Let us support our training agencies, encourage our fast developing newer leadership, and give music its rightful recognition and proper valuation. Our people ought to learn here on earth to express themselves in song thus preparing them to sing the 'song of Moses and the Lamb' which all will be expected to sing in the new heaven and the new earth."

WHISKY DISTILLERY QUILTS

The Great Western Distillery of Peoria, Ill., has put out its fires and locked its doors. This was one of the largest distilleries in the United States, representing a \$35,000,000 capital stock of the American Spirits Manufacturing Company, once known as the powerful whisky trust.

How the Dream of a Little Jewish Boy Came True

By Rev. Solomon Birnbaum

MANY years ago a little Jewish boy stole out one night from his bed, went to the back of the house unseen, and there alone began to look up to heaven and to wait till it opened.

It was the eve of Pentecost, the Jewish Feast of Weeks; and some one had told him that on that night when the holy law was given to Israel from heaven long, long ago—just in the middle of the night—the heavens would open and those who patiently waited and watched would be able to see the glory inside. And if they had any desire and knew how to express it at the right moment, and were worthy, their prayer would be heard and the desire of their heart fulfilled.

Now that little Jewish boy gazed steadfastly upward to heaven, not even daring to blink his eye-lids for fear that he might miss the supreme moment. He had no wish except the great longing to see what was beyond the deep blue star-covered vault.

* * *

All day long he had been reading Bible verses allotted to him by his mother. She, too, had been holding the book before her most of the time reading as many pages as she could—because there was great merit for herself and her children if, on that day when the law was given, she repeated all the ordinances and statutes and commandments found in the five books of Moses and in the Talmud—613 in all.

In the corner of the room by the window, forgetful of all around, his grandfather with white shining beard, had sat from morning till night also reading, reading. When the old man retired to his corner the rest of the family left him alone with the law. "He lives in the 'other world'," they said.

* * *

Now that little Jewish boy was longing to see heaven. He had no idea of the hour. His brothers were all asleep, and he was supposed to be asleep, too. And yet alone in the darkness and in solitude, battling against fear and weariness, he was watching for a glimpse of heaven.

But silently, the gentle fairies of slumber gathered round the solitary wide-eyed child, and knowing that it should not be so, hung themselves with all their weight upon his long eye-lashes pulling them gradually down, down.

When he awoke it was broad daylight and his mother was bending over him with a tender smile.

"I wanted to see heaven!" the boy cried with dismay, "now it is too late!"

He was the dreamer of the family—perhaps all the rest, too, had dreams of their own, and he did not know—only he was called the dreamer.

* * *

That boy grew up. He read about lands and peoples and also began to think his own thoughts. By degrees the

world with its allurements grew bigger and bigger in his heart.

Then again one night, while all the rest in his home were yet asleep, he stole out of his bed and began to be a wanderer over the face of the earth.

On a cliff overlooking the Black Sea he for the first time saw water, water as far as the eye could reach. From the dim line where heaven and sea met came white-crested waves across the dark-green deep hastening, crowding, chasing each other till they broke at his feet. Long he stood contemplating this wondrous sight—then he began to dream.

The white-crested waves became people—their noise, the roar of the multitudes—and they all came with tremulous haste to lay their strength at his feet.

* * *

Strange, lying dreams!

The world with its allurements failed utterly—and then some one placed in his hands a little book which spoke of heaven.

For a whole night he again kept vigil and read this book that spoke of heaven, and there he learned that his Father in heaven was looking down upon him with great tenderness, and also of the Good Shepherd who came down to earth and was a friend of the lonely and broken ones.

Previous to his leaving home his mother had been ill for many, many days. All that time he had remained by her bedside, nursed her as best he could; cooked the meals for his brothers who went to school, and had all the care of the home.

When his mother was well again she put her hand upon his head and said, "God bless you, my child. He will undoubtedly reward you for what you have done for me." This, his mother's blessing, especially the "Undoubtedly" was his stay and guiding-star through the many dark hours of his wanderings.

* * *

It was Pentecost again, the Jewish feast, the anniversary of the same night when that Jewish boy looked up to heaven many years ago. The old longing for heaven came back with double force.

Then somewhere, in a small town in Germany, a man of God rented a hall and invited men and women all round to come and praise and glorify God together. It was a wondrous sight, a multitude with one heart and soul praising and magnifying the Lord.

There it was that at last he saw the heavens opened and viewed the glory of God! For there it was that at last he saw Jesus of Nazareth to be the Messiah, the Saviour of his soul. He saw Him dying, risen, pleading for him at the right hand of God. He saw Him as the Promised One who is coming again in power and great glory. He saw and believed, and the glory of the only begotten of the Father, flooded his soul.

His one and only desire now is to help other little Jewish boys to behold the same glory of God or the face of Jesus Christ. To open heaven for them. To make their dreams come true. To lead them to the Saviour whom to know is eternal life.

A Mother Appeals to Fathers

(Letter No. 1)

"DEAR Mr. Editor:
"It is surprising, and I may say disappointing, to see on your editorial page in a recent issue, that you agree with Mrs. Forbes Robertson Hale as to the training of children, though she seems to refer only to girls.

"Where is your authority for saying we need either mothers or grandmothers to do this? As far as my reading of Scripture goes, it is to fathers that God spake, and told them to speak to their children (Ex. 12:26; Deut. 6:6, 7, 20; Josh. 4:6). Then, if we turn to the New Testament, we find that the apostle when instructing the churches, tells the children to obey their parents, and then turns to the fathers and tells them not to provoke their children, lest they be discouraged (Eph. 6:1-4; Col. 3:20, 21). When writing to Timothy and Titus also, he says the aged women are to teach the younger, and the younger are to bear children and guide the house (1 Tim. 5:14; Titus 2:4).

"As I read, the mother's work consists of nourishing the children's bodies till

such time as they can feed themselves, and that fathers are to do the moral and spiritual training. I have never had any fellowship with 'Mothers' Day' apart from fathers, as there cannot be one without the other.

"Our trouble and sorrow is that fathers have neglected their children for several generations, and the natural result is just what we have today.

"In regard to our girls, we must not forget that they are being pushed out into the world of commerce to earn a living, and are facing many things their mothers never had to bear. But the fathers knew, and should have put an armor on their daughters to protect them, instead of finding fault with their mothers, because they are not strong enough to come through unscathed.

"Many, many girls are heroines, and are gaining victories here and now with which those gained by our boys in France and Flanders cannot compare.

"Mr. Editor, prayer daily should be offered for our girls that they may stand, and thanks returned for the many that do. For those who fall, pity; they

have been worsted in the fight and more sinned against than sinning, in many cases our boys too.

"One last word. Our churches are empty except for mothers and other women, with few exceptions, and why? Because the fathers do not attend and take the children. It is better to say, 'Come' than issue a command, 'Go.'"

"Yours in the Lord's name, -

"* * * *

"Quebec, Canada."

(Letter No. 2)

"Dear Mr. Editor:

"My note has failed of its message seeing you are only 'interested.' I had hoped to awaken you, to ask the question, 'Are these things so?'"

"For years the plea has been sent out to ask for a revival and it has not come, as yet. I have asked myself the question, 'Why?' and have kept eyes and

ears open, looking and listening for a reply.

"I see the churches well-filled with women and girls, doing their part of the home and foreign mission work, in evangelistic and philanthropic efforts, giving to the utmost of their ability, the money earned each day or week or month. Not as I heard a minister say, not long ago, reaching down into the men's pockets, but earning and spending for the Lord, not stealing as he informed his hearers. And last, but not least, praying daily that the gospel of the grace of God may have free course and be glorified. They attend their own as well as the church prayer meetings, but, where are the men?"

"From this, I conclude it is useless to pray for the unsaved until the men who profess His name, take up the neglected duties to their boys and girls; to say to them, 'This is the way, walk ye in it'; to worship at the family altar and at the church altar on Sunday; to teach

them their own pleasures and pastimes, and not to do what they do not want them to do. I don't think we should have to blush for our boys and girls then, do you?"

"I am hoping, Mr. Editor, you will ask some of your contributors to write on this subject, and if possible get the men to see how their neglect of their God-given duties is leading society down, down."

"Would our Lord, if He came now, have to leave two-thirds of the men behind? I wonder, at times, what the proportion will be in that day?"

"Many thanks for saying you will publish my note as it is; it is quite a compliment I know, but that is not what I am anxious for, but the salvation of our boys and girls, and that cannot be apart from their fathers, humanly speaking."

"Yours,

"* * * *

"Quebec, Canada."

Mr. Bryan Replies to the *Chicago Tribune*

VILLASERENA, Miami, Fla., June 14. "The Editor, *Chicago Tribune*: 'My attention has been called to a recent editorial in your paper in which you not only misrepresent my position but attempt to ridicule the views of those who, like myself, accept the orthodox interpretation of the Bible. In your attempt to state my views as to the Scriptures, you have not in a single instance stated them correctly and, as I have never said anything that could by any reasonable construction justify your misrepresentations, I am at a loss to know whether your mistakes are wilful or merely evidence of indifference as to the facts.'

"If I were alone in my views, I might expect to be ridiculed, but it so happens that the views which I hold on this subject are those which are held by a large majority of the church members of all the Christian churches, Catholic and Protestant alike. The present outburst of criticism was aroused by the action of the Presbyterian General Assembly in reaffirming a pronouncement made thirteen years ago. I supported the action taken at the late General Assembly held in Indianapolis last month, but as it was a reaffirmation, in the exact words used in 1910, I do not know why I should be singled out for ridicule.

Mentions Five Points

"The position of the church on the five points is as follows:

"1. It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error.

"2. It is an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary.

"3. It is an essential doctrine of the Word of God and our standards that Christ offered up Himself a

sacrifice to satisfy divine justice and to reconcile us to God.

"4. It is an essential doctrine of the Word of God and of our standards concerning our Lord Jesus Christ, that on the third day He rose again from the dead with the same body with which He suffered, with which also He ascended into heaven, and there sitteth at the right hand of His Father, making intercession.

"5. It is an essential doctrine of the Word of God as the supreme standard of our faith that our Lord Jesus showed His power and love by working mighty miracles. This working was not contrary to nature, but superior to it.

No Advantage Taken

"As the vote was by roll call there was no advantage taken of the opposition—in fact, it is quite safe to say that most of those who voted against the reaffirmation of these doctrines did so for other reasons than for opposition to the principles stated. The chairman of the majority report expressed his willingness to have these principles embodied in the majority report.

"I think it is safe to say that not more than one hundred out of nine hundred would have voted 'No' if the referendum had been taken on these principles by themselves, separated from the other questions. Among the members of the church the proportion would be much larger.

Baptist Action Similar

"Only a few days before the action taken by the Presbyterians, the Southern Baptists at Kansas City made a pronouncement identical in substance and almost identical in language. Dr. Mullins, the president of the largest Protestant theological seminary in the United States, was presiding officer, and his statement of the church's position was declared by the convention to

represent that denomination. The part of his address covering these points reads as follows:

"We record again our unwavering adherence to the supernatural elements in the Christian religion. The Bible is God's revelation of Himself through men moved by the Holy Spirit, and is our sufficient, certain authoritative guide in religion. Jesus Christ was born of the Virgin Mary through the power of the Holy Spirit. He was the divine and eternal Son of God. He wrought miracles, healing the sick, casting out demons and raising the dead. He died as the vicarious, atoning Saviour of the world and was buried. He arose again from the dead. The tomb was emptied of its contents. In His risen body He appeared many times to His disciples. He ascended to the right hand of the Father. He will come again in person, the same Jesus who ascended from the Mount of Olives."

Gives Evolution Attitude

"If you deny that these utterances represent the views of orthodox Christians in all the denominations, let your readers have your proof; if you admit that I am in harmony with the Christians of the nation and of the world, then your ridicule is aimed at the Christian church rather than at myself. Do you want your readers to understand that that is your attitude?"

"You also misrepresent my attitude on the teaching of Darwinism. My views are set forth in a resolution unanimously adopted by the Legislature of Florida, expressing it as the sense of the Legislature 'that it is improper and subversive of the best interest of the people of this state for any professor, teacher or instructor in the public schools and colleges of this state, supported in whole or in part by public taxation, to teach or permit to be taught atheism or agnosticism or to teach as true, Dar-

winism or any other hypothesis that links man in blood relationship to any other form of life." Please note that the objection is not to the teaching of the evolutionary hypothesis as a hypothesis, but to teaching of it as true or as a proven fact. This was the language of the resolution which I introduced at the Presbyterian General Assembly, which was defeated by a substitute which went part of the way and which, in its wording, recognized the injury that is done to students by the teaching of materialistic evolution.

Total Abstinence Pledge

"From the space that you devote to the resolution, adopted by the assembly, urging total abstinence upon preachers, teachers, church members, and students, and endorsing pledge signing, one might suspect that your reference to the Bible was merely an introduction to the criticism of total abstinence. Total abstinence is not a new idea; we have had many total abstinence societies in the United States. Lincoln was a teetotaler. The Women's Christian Temperance Union requires a total abstinence pledge of its members, and the Anti-Saloon League has secured a great many signatures to its temperance pledge. All the churches indorse total abstinence societies. We have a fraternity, the Good Templars, who have built their organization upon a temperance pledge.

Everybody understands that individual total abstinence is the most effective support that can be given to prohibition. The Presbyterian church has now gone on record in favor of total abstinence by its preachers, teachers, members, and students, and I doubt not the other churches, which have contributed so largely to the passage of the Eighteenth Amendment, will give their support to total abstinence.

Asks About Miracles

"It is rather interesting to see *The Tribune* ridiculing the orthodox interpretation of the Bible and then clinging so tenaciously to one miracle—the changing of water into wine. May we not hope that, having been convinced of the truthfulness of this one miracle, *The Tribune* will finally admit that the record of other miracles is likewise reliable? But, honestly now, does *The Tribune* really think that the liquor forces will be able to appropriate the 'blood-stained banner of the Cross'?

"We are, Mr. Editor, engaged in a controversy which church members, whether conservative or radical, regard as a very serious one—a contest upon the result of which depends the power of the Christian church to prosecute its work. Is it asking too much of *The Tribune*—which is the largest paper in Illinois, and which, I believe, makes

even a more ambitious claim to consideration—to state its position on the questions at issue so that its readers may be able to understand its point of view? If *The Tribune* regards religious questions as outside its domain it can consistently ignore them, but it cannot consistently ridicule the attitude of a majority of the Christian church without at least stating its own position.

Advantage Held by Paper

"A daily paper has a great advantage over the individual; it reaches a large number of readers and can daily reiterate and defend its views, while the individual is limited in the number he can reach and in the opportunity to reach them repeatedly—but the newspaper's power brings with it a responsibility for its proper use.

"In politics one must expect criticism, and one who discusses religious subjects should not object to criticism, but surely in religious discussions, if not in political ones, we have a right to expect candor and frankness and some approach to truth. The editorial to which I call your attention was not characterized by either candor or truthfulness; but I take it for granted that *The Tribune* would not want it to represent its habitual attitude on either religion or temperance.

"Very truly yours,

"W. J. Bryan."

The Chicago Tribune Answers Mr. Bryan

By a Teacher in the Moody Bible Institute

ON another page in this issue is a reprint of the reply of the Hon. William Jennings Bryan to an editorial reflection upon him in the *Chicago Tribune*. That journal with its accustomed eye for a good thing gave to Mr. Bryan's reply the first column on its first page, and then began to cast about for the best way to get even with him.

The editor bethought himself of the Presbyterian ministers and theological professors in Chicago, of whom there are many, and among whom he felt reasonably sure he would find some of the right sort. There are six on the staff of the Moody Bible Institute, but none of them happened to be called upon. Those who were called upon, however, were of the kind who were all for "progress" as the term goes, and who therefore have the ears and hearts of the public with them on religious matters, while Mr. Bryan stands for that kind of preaching in our pulpits and that kind of teaching in our seminaries which is called "static," and which arouses a popular outcry when it is insisted on.

But why this prejudice about "static"? Some things must be static for human life and thought to build upon. Even in natural science there is a department of scientific study called "Statics." There are no dynamics without statics. The one cannot do without the other, and must not be confused with the other. To mix them up in thought means confusion, in reality means chaos. And

with all the scientific progress of our days, taking even the doctrine of relativity into account we must assume, for practical purposes at least, something unchanging, something permanent.

So then, if this is the case in physical science why should we object to it in religion? A vital element in religion represents in the moral and rational sphere what "statics" is in natural science.

To take a particular point. One of the fundamental beliefs of the Christian church is the resurrection of Jesus Christ. The ministers interviewed by the *Tribune*, have a horror of the "static" and would apply "progress" to this fact.

But how are they to do it? As far as one can see, this can only be accepted as a historical fact or denied. In the understanding of it and in its bearing upon life there may be unlimited progress, but to substitute these explanations for the fact itself amounts to nothing less than actual denial.

That this is so, hearken to what a theological professor said to the *Tribune*: "A man does not have to leave the Presbyterian church even if he cannot believe the five points (enumerated by Mr. Bryan, of which the resurrection of our Lord was one)."

Perhaps the professor means to express the hope that such a man may remain in the church till he does believe in these points and becomes a Christian, with which one could heartily sympathize.

But if that man is a minister and a teacher in a theological seminary, the sooner he leaves the better, for his presence in the church is a danger.

The question also whether a man like this may honestly remain in such a position is pertinent. One of the ministers who came to the aid of the *Tribune* in his plea for "progress" said, "that the young men trained in the modern scientific method regard the methods of the seminaries as unscientific and the institutions as 'static' in character."

But if so, what shall we do with them? Why, the only thing to do is to teach them the difference between the various subjects of study, and that one cannot solve historical problems by the mathematical method, or a moral difficulty by the law of gravitation, or sum up a religious question in physical terms such as weight, measure or volume. Above all, no scientific "logy" can ever take the place of the religious experience of being born again.

Finally, although it is incumbent upon us older folks, to be as lenient and considerate as possible to the opinions of our juniors, yet it would be cowardly and well nigh bordering on madness, if, instead of facing their questions and leading them to a better understanding of the problems before them, we gave up our task and allowed them to remodel our theology and laws and institutions according to their immature and untried ideas. The result would be pure anarchy.

Moody Bible Institute Monthly

What President Mullins Said at Kansas City

(Mr. Bryan's reply to the *Chicago Tribune*, reprinted on another page, quotes in part the clear and strong testimony of President Mullins, of the Southern Baptist Theological Seminary, in his opening address as president of the Southern Baptist Convention. We think it of sufficient value and importance at the present crisis, to give it to our readers again in the light of its context on the subject of evolution in our schools and colleges.—Editors.)

DR. MULLINS said: "We recognize the greatness and value of the service which modern science is rendering to the cause of truth in uncovering the facts of the natural world. We believe that loyalty to fact is a common ground of genuine science and the Christian religion. We have no interest or desire in covering up any fact in any realm of research. But we do protest against certain unwarranted procedures on the part of some so-called scientists: First, in making discoveries or alleged discoveries in physical nature a convenient weapon of attack upon the facts of religion; second, in using the particular sciences, such as psychology, biology, geology and various others, as if they necessarily contained knowledge pertaining to the realm of the Christian religion, setting aside the supernatural; third, in teaching as facts what are merely hypotheses.

"The evolution doctrine has long been

a working hypothesis of science, but its best exponents freely admit that the cause of the origin of species has not been traced, nor has any proof been forthcoming that man is not the direct creation of God as recorded in Genesis.

"We protest against the imposition of this theory upon the minds of our children in denominational or public schools as if it were a definite and established truth of science. We insist that this and all other theories be dealt with in a truly scientific way, that is, in careful conformity to establish facts.

"We record again our unwavering adherence to the supernatural elements in the Christian religion. The Bible is God's revelation of Himself through man moved by the Holy Spirit, and is our sufficient, certain and authoritative guide in religion. Jesus Christ was born of the Virgin Mary through the power of the Holy Spirit. He was the divine and eternal Son of God. He wrought miracles—healing the sick, casting out demons, raising the dead. He died as the vicarious, atoning Saviour of the world and was buried. He arose again from the dead. The tomb was emptied of its contents. In His risen body He appeared many times to His disciples. He ascended to the right hand of the Father. He will come again in person,

the same Jesus who ascended from the Mount of Olives.

"We believe that adherence to the above truths and facts is a necessary condition of service for teachers in our Baptist schools. These facts of Christianity in no way conflict with any fact in science. We do not sit in judgment upon the scientific views of teachers of science. We grant them the same freedom of research in their realm that we claim for ourselves in the realm of religion. We do insist upon a positive content of faith in accordance with the preceding statements as a qualification for acceptable service in Baptist schools.

"The supreme issue today is between naturalism and supernaturalism. We stand unalterably for the supernatural in Christianity. Teachers in our schools should be careful to free themselves from any suspicion of disloyalty on this point. In the present period of agitation and unrest they are obligated to make their positions clear. We pledge our support to all schools and teachers who are thus loyal to the facts of Christianity as revealed in the Scriptures."

These words of Dr. Mullins were adopted as the sentiment of the convention of over 3,000 delegates, with only two votes in the negative.

The Baptist Bible Union Outlines Its Program

THE Baptist Bible Union of North America is preparing for the greatest battle, or rather war, known to ecclesiastical history.

The committee has been in session in Grand Rapids for four days, and it has determined alike its line of defense and aggression. Members present here, Dr. T. T. Shields, of Toronto; Dr. R. E. Neighbour, of Elyria, O.; Dr. J. F. Norris, of Fort Worth, Tex.; Dr. W. B. Riley, of Minneapolis, Minn., and Dr. O. W. VanOsdel, of Grand Rapids, Mich. The Union will meet next year in the same city with the Northern Baptist Convention. Its members of that convention will fight for the adoption of a revised New Hampshire Confession of Faith; they will also back the demand made in the late convention at Atlantic City that Baptist rationalists such as deny the inerrancy of Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection and the second coming of Christ be no longer honored with important program places. While being themselves educated men and advocates of education, they will not approve the "Standardization of the Ministry," on the ground that the call to the ministry is divine, and men have no right to fix conditions not biblically imposed.

They will also make a fight against the autocracy of the ecclesiastical machine in favor of the competency and autonomy of the churches. They will

demand that all professors in Baptist schools and all missionaries sent out by Baptist Boards subscribe to this Baptist Confession before their appointments are received, and in cases of those already in office, in order to continue.

They will oppose further entangling alliances, such especially as fellowship with and financial aid to "The Federal Council of Churches of Christ of Amer-

ica." They hold this Council to be nothing other than a medium of Liberalism. There was said to be an entire unanimity in the committee on all these points and the new organization of Fundamentalists among Baptists proposes an aggressive campaign of organization to include every State in the Union and every Province in Canada by October 31.—[*Baptist Temple News*.

Spiritual Awakening at Helena, Ark.

Meetings conducted by the Stephens-Storrs Evangelistic Party and reported by Miss Helen Byrnes

NEVER have we had such a meeting. The entire city and the surrounding country was stirred.

Some date a meeting from the time of the opening until the close of the campaign, but the Helena meeting began four years ago. Inquiries came to us regarding the possibility of a date, but when Mr. Storrs visited the field to investigate conditions, he found them not hungry enough for a revival.

Time went on, and again came the inquiry from Helena, and again Mr. Storrs visited the field. They were still not ready; a meeting can be God-planned or man-planned. If God-planned the results will be far-reaching; if man-planned He will not give as great a blessing. But all of the four years we prayed that Helena would awaken to her need, and in the hearts

of a few of the church people fires began to burn.

In January and February of this year the Lord called us to Blytheville, Ark., a big cotton section in the northern part of the state. At the beginning of the meeting came a letter to Evangelist Stephens from the Episcopal rector of Helena, and one from the Presbyterian pastor, begging us to come to them when through at Blytheville. Then other letters followed, wires and long distance phone calls, and we knew that Helena was ready for a meeting. They were desperate, hungry and sick of the conditions the young people had gotten into.

The advance man was sent to the field and the executive and sub-committees were organized. The building committee got busy with the tabernacle.

Volunteers were called for and the tabernacle was started.

The women served the noon dinners to the men who built, and thus began a unity of spirit that was carried through the entire period of the campaign.

The devotional committee had been organized, and while the men built the tabernacle they began to erect the altars of prayer. The city was divided into districts and a captain appointed over each district. Preliminary circles of prayer were started two weeks prior to the opening of the campaign, and when the total came in for the first week it numbered over seven hundred, and the total of the week preceding the opening date was over nine hundred.

February 18 was the opening date, all the churches co-operating. Evangelist Stephens could not be there the first three days because of illness, but the meeting began on the scheduled date for the people were not tied to man but were trusting God.

A program of events from week to week will show the progress of the meeting and the growth spiritually. Evangelist Stephens preached morning and

evening with extra group meetings in the city and surrounding towns. Mr. Storrs, the chorus leader and men's worker, had the prayer meetings for men; Miss Byrnes had the women's work, business girls in Bible study, Personal Workers classes; Mr. Young, the boys and young men together with his piano work; Mrs. Young the high school girls, and Miss Burbridge the grade girls and solo work. With all these group meetings came a host of personal interviews which kept us going from morning until midnight nearly every day.

The first week the circles of prayer continued for three mornings in the homes and then terminated in a union circle in the tabernacle annex on Friday morning. The annex is our power room, and is usually built at the back of the tabernacle. We use it for group meetings and for most of the extra prayer meetings. In Helena this building was at the right of the platform and we used it for overflow crowds. Over the choir platform was a banner with the motto "PRAYER CHANGES THINGS," and no one could come into

the building without seeing those words. Prayer did change things for Helena.

While the women gathered for prayer in the various homes at 10 a. m., Mr. Storrs met with the business men at the tabernacle. They began with forty-six for the first morning and grew until the number totaled over seven hundred. At 6:15 Miss Byrnes met with the business girls of the city, the church women serving them supper. These young women gathered for Bible study and prayer, and the interest grew from twenty-four the first night until over two hundred girls had been touched through these hours. Mr. Young met the boys and young men at 7 p. m. in the annex for prayer and for helpful messages; Mrs. Young had the high school girls for prayer on the choir platform at 7.

Then at 7:30 the great evening service with Mr. Stephens preaching.

The second week, the men closed their stores for the 10 o'clock morning hour of prayer.

At the union circle of prayer on Friday morning of the second week
(Continued on page 600.)

Ninth Annual Conference of the Hebrew Christian Alliance of America, Trenton, N. J., June 4-8

By Rev. Solomon Birnbaum

THE outstanding features of this conference were its spiritual atmosphere and business-like proceedings. Each day began with a season of meditation and prayer. The morning and afternoon sessions were devoted to business among the members, the evening meetings were given to the general public.

There was a solemn and whole-hearted reaffirmation of the original aim and purpose of the Alliance to stand as a corporate witness to the saving power of Christ among the Jews, and to do its utmost to promote the work of the Lord among the chosen people and the world at large.

A budget of \$7,500 for the coming year was voted. Only about 35 members and delegates were present when the vote was taken, but they personally handed to the treasurer in cash and pledges nearly \$800, promising to raise at least \$2,000 more from their Hebrew Christian brethren. Having done the utmost themselves—the Hebrew Christians are members of churches whose burdens they are also helping to bear—the Alliance plans to go to the Christian public for the rest of the amount. They hope to organize at least three confer-

ences a year in various parts of the country and bring the cause of Hebrew Christianization before the church of God.

All the officers of the Alliance are doing their work without pay. The money is to be distributed as follows: \$3,000 for the support of the chair in

One afternoon of the conference was given to reports of the work among Israel and the discussion of methods.

At the public meeting on the same evening, the Rev. D. J. Newgewirtz gave a most thrilling story of what the Lord was doing in his hometown in

Poland during his visit to his brother who is a ruler of the synagogue; a story which should be heard by all lovers of Israel and which will hearten them in their faith that one day all Israel will be saved and that their receiving will be life from the dead.

Mr. Newgewirtz is a missionary to Jews in Montreal in connection with the Episcopal church of Canada, but he will be glad to answer calls anywhere to tell his story before God's people, in the interest of the Alliance.

Mr. Max I. Reich was re-elected president of the Alliance, Mr. Newgewirtz vice-president. Mr. Jos. R. Lewek, 1216 Washington Ave., Bronx, New York, continues as secretary and treasurer for the coming year.

The Hebrew Fellowship Circle of Chicago extended the invitation to the Alliance to hold its next Annual Conference in Chicago, and the invitation was cordially accepted.



Ninth Hebrew Christian Alliance Conference at Trenton, N. J., June 4-10, 1923

Jewish Missions at the Moody Bible Institute; \$1,000 to enable young Hebrew Christians to come to the Institute for training for the service of the Lord; \$500 for the relief of needy Hebrew Christians especially in cases of sickness. The rest to go for the *Quarterly*, for office expenses and for the establishment of a home for aged Hebrew Christians who otherwise have no home.

Seven Times Twelve

By W. H. McCreery

This poem of eighty-four lines, (seven stanzas of twelve lines each), was written and read on the occasion of the eighty-fourth birthday anniversary of a lady in Loveland, Col., by the author who was also in his eighty-fourth year.

I

The Psalmist's three-score years and ten
You've seen—then full fourscore;⁴
And He who filled life's measure full
Has heaped yours with four more.
These years were crowned with mercies too,
From Him, the only wise;
And what seemed ills you often found
Were blessings in disguise.
You used to teach some factoring
Inside the schoolroom door,
Today let's try some simple stunts
In factoring eighty-four.

II

Factors just two I wish to stress.
The wondrous twelves and sevens,
Which God has writ so large and oft,
In Word and world and heavens.
Seven is God's primal measuring line
In reckoning sacred time—
Cycles of days, weeks, months and years—
Millenniums sublime.
The seven hued rainbow still declares
Deluge shall come no more.
God's seven-fold Spirit 'tis which forms,
Adorns and doth restore.

III

Seven were the planets known of old,
And seven the Pleiades,
All music sends its seven notes
To vibrate on the breeze.
Seven is God's covenant number,
Composed of three plus four,
Telling of perfect harmony,
When God doth man restore.
The Lord in glory walks between
Seven candlesticks of gold.
And in his right hand seven stars
The prophet did behold.

VII

For life is not mere length of years,
Rather what race we've run,
Of what events we've been a part -
What humble service done.
We've seen some great wrongs righted,
Hoar thrones come tumbling down,
Some leveling of the highway
He'll tread who takes the crown.
We've moved with His procession
We're moving with it still,
Meanwhile we wait His coming, or
His summons—as He will.

IV

Seven are the seals on title scroll
Of man's lost heritage.
Seven trumpets and seven bowls of wrath
Must consummate the age.
Twelve sign's comprise the Zodiac,
Twelve months the solar year,
Twelve numbers on the dial plate
That charts our work-day here.
And twelve are chosen Israel's tribes
Twelve Christ's apostles, too,
And at twelve gates twelve angels guard
Jerusalem, the New.

V

Days in a week, by months in year
Give product eighty-four:
Your life's a poem—stanzas seven,
In each twelve lines—no more.
In the divine arithmetic
God wondrously entwines
Your earthly years—their factors, too,
With planetary times.
Our years are months on Jupiter
Up in the second heaven,
If on that giant world you'd lived
You'd be a girl—just seven.

VI

While eighty-four you celebrate
Of journey's round the sun,
Your sister twin on Uranus
Has just completed one.
And if on Neptune's far-flung orb
Your life you did unfold,
Your life no longer counts in years—
Just infant—six months old.
While wandering thus afar in space,
Time values fade away:
What were Methuselah's centuries
To decades of today.

What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editor.

AN ILL-ADVISED ADVOCATE

The Christian Statesman

The Pacific Christian Advocate is worried again. This time its feelings are bruised because of statements made through this magazine by a present citizen of Utah, concerning the political perfidy of Mormon Prophet Grant. By quirky expressions, *The Advocate* conveys the impression that the National Reform Association has some venal interest in a misrepresentation of Mormonism and that the Association's chairman of board of publication is peevish.

It may enlighten, even if it does not reform *The Advocate*, to learn, as we now explicitly state, that our special articles on Mormonism and Mormonism are written by a present day resident in Salt Lake City. This correspondent enjoys in Utah a high reputation for veracity and shrewdness. No one possesses better opportunities for observation. *The Advocate* once boasted that it had inside information from Zion. Will it not permit others to enjoy their own similar privilege? In more than a page, *The Advocate* makes inferential and even direct defense of Prophet Grant's political perfidy; but also it seeks to cloud the issue by introducing extraneous matters.

Here is the whole issue as our correspondent presented it:

Prophet Grant announced last summer that the church and its ruling authorities would not interfere in politics during the campaign which then was coming on. He broke his word. He did interfere. And many American citizens in Utah are resenting his interference. In such an issue there is no room for outside venality or peevishness.

The Advocate would better get on the right side of the Mormon question. Its continuous straddling must be as painful to itself as surprising to members of the mighty Methodist church. For one thing, *The Advocate* says that President Heber J. Grant has been a friend of prohibition for years. Now the fact is that Heber J. Grant, as one of the ruling hierarchs of the Mormon church which controls the great Zion store in Mormonism, was himself a director of that mercantile corporation; and the Zion co-operative mercantile institution, whose sign bears the "all-seeing eye," was for nearly forty years a wholesale and retail dealer in whiskey. It supplied the individual bottle and it supplied the saloons of surrounding territory. *The Advocate* may exhaust itself in wordy argument but it will never make anyone believe that a man who sold whiskey

and took the profit of that trade in sin and death, was a friend of prohibition.

The Advocate declares that it desires to introduce *The Christian Statesman* to the truth about Mormonism. Before officiating as introducer, *The Advocate* itself would better get acquainted with both parties. The introduction of people who know each other well, by a total stranger to both, is insolence and ignorance combined.

EUROPEAN PROTESTANTISM AT A CRISIS

Church Federation Bulletin

Dr. Adolph Keller, general secretary of the European Central Bureau for Relief Work of the Evangelical Churches, spoke on the present condition of European Protestantism at a recent meeting of the Commission on World Friendship, in part as follows:

"European Protestantism is passing through one of its most critical hours. There is a saying that, from the military standpoint, France has won the war; from the political, England; from the economic, America; from the cultural, the Jews; and from the religious standpoint, the Roman Catholic church. That means, at the same time, that Protestantism, considering its general situation, is severely menaced in spite of many hopeful signs of life in certain Protestant countries of Europe. Many churches and church buildings in France, Galicia, Letvia, Alsace-Lorraine, and a great part of the home missionary work and benefit organizations are menaced with ruin.

"There is also alarming news about the condition of many pastors and their families. In some countries the middle class is vanishing—a social fact of far reaching importance. Suicide is becoming frequent among these poor people. The lot of the children is heartrending, especially in the larger cities; 10 per cent of them have no under-clothing, and nearly as many are under-nourished or menaced with tuberculosis.

"In certain countries, evangelistic minorities are hit, not by persecution, but by land loss and language loss. The religious press is disappearing. In a single country about 300 church periodicals have ceased to appear in the last four months.

"The churches in neutral countries have organized a general Protestant religious work, decided upon at the first Protestant Assembly gathered last year in Copenhagen. But these five neutral countries—Denmark, Holland, Norway, Sweden and Switzerland, with their fifteen millions of Protestant souls, are confronted with the need in fourteen European countries with more than fifty millions of souls. These small countries, which are themselves under economic pressure, have collected in

the last four months about \$200,000 for their suffering sister churches, but they cannot do more.

"They look, therefore, to America, and hope that American Protestants will not follow the same policy of isolation which is followed by the nation. The task for the next years will be to save, in co-operation with the helping churches of Europe, European Protestantism as a whole."

THE SOLID ROCK

Globe-Democrat (St. Louis)

It has been a long time since the Christian churches were so torn with doctrinal dissensions as now, and there are many who fear that they will bring disaster to the church. But the records of history prove that conflicts of opinion have but served, as a rule, to spread and increase the influence of the church, to put it upon firmer ground; and in no case have they retarded but momentarily the progress of the church. Religion being founded upon faith, which is the outcome of belief, must be, and has always been, affected by differences of opinion. Almost from the beginning the church was the arena of fierce discussions of theological questions that were considered fundamental. The heresies of Gnosticism, Ebionitism and Manichaeism successively filled the church with controversies for several centuries, and every succeeding age has developed its own battles of opinion, precipitated by men who, whether right or wrong, had the courage to think for themselves and to give voice to their convictions.

Yet Christianity has not checked its progress, nor has truth suffered from the conflict. On the contrary, the inevitable effect of such discussions is to arouse increased interest in religion, to awaken passive faith into the activity of contest. Division has but created competition in the spread of Christianity, under whatever subordinate names assumed by separatists, and, although the passions aroused and the deeds done have often been far from Christian, the net result in almost every case has been not only an advance of Christianity in the physical sense, but an advance of Christian thought and conviction to a higher plane. Not infrequently the heresies of today have become the orthodoxy of tomorrow, because in the end they have appealed with overwhelming force to the reason and the hearts of men. We smile now at many of the questions over which furious battles were waged in the past, but it was only by struggle that truth in such instances could conquer error.

And truth, whether orthodox or heterodox, has seldom failed to emerge from such struggles in clearer, stronger light. Even when temporarily obscured it has ultimately shown the stronger for the cloud that covered its face for a brief time. For truth, whatever its form, its nature, its trend or its influence, is indestructible. If God is truth, as we must believe, it may be assumed as an invariable postulate that all truth is from Him, and accepting this we may

Moody Bible Institute Monthly

feel confident that no truth can harm His cause. That science can in any way weaken His foundations is a notion that in itself implies a doubt of his strength. All science has ever done has been but to reveal the greater heights and depths of His glory. And it is no less true of so-called scientific research that whatever it discloses that is indubitable truth can be no manner of menace to Him, whether revealed by His lovers or His enemies; for however it may necessitate changes of human opinion it is, in fact, but a further revelation of Him, if it be truth, indeed.

There is no danger to Christianity in interrogation or investigation. It is not founded upon sands, but on a rock.

MODERNISM ON MISSION FIELDS DOOMED

Bulletin of the Bible Union of China

During a discussion on Christian fellowship at the International Christian Conference in Shanghai recently, Rev. Walter Lowrie, D.D., a very distinguished Presbyterian missionary, said, among other things:

"The supreme condition of all leadership in the planting of a living church of Christ among the Chinese people is implicit faith in the whole Bible, and obedience to it as God's inviolable record of His deeds among men, penned by men who spoke as they were moved by the Holy Ghost.

"Men who juggle with its statement of fact, men who would strip it of its supernatural character, who lend a friendlier ear to current winds of teaching than to its clear, consistent, changeless witness to the salvation that is through the death and resurrection of the Lord Jesus Christ, are *ipso facto*, precluded from lasting leadership of the real church of Christ in this land.

"On October 23, 1921, in the 'Old First' (Presbyterian) Church, New York City, there was preached a sermon by a well-known theological teacher, in which he held up to mirth and scorn the Bible records of God's wondrous doings amongst His chosen people in ancient days, laughed at the pre-scientific view of the world in the Hebrew Scriptures, at 'fishes swallowing men,' at 'the left-overs of medieval theology' and our 'belated hymns,' and gave the impression that the preaching of a gospel in China based upon the trustworthiness of the whole Bible as history was 'backward-looking obscurantism impossible of acceptance by an educated mind.'

"I declare with all the energy of my being that such teaching as that, such giving the lie to God's great Book, such contemptuous rejection of that simple faith in God's Word which intelligent people who are supporting the missionary enterprise at the base in the West, and we who are pushing it here, are presenting from the pages of that Book, such teaching is a doomed thing.

"Let no one dream that men or women, however brilliant or disciplined in mind, can hold any permanent leadership in the missionary movement or in the living church in China, who proffer negations of the Sadducean sort, a mutilated Bible,

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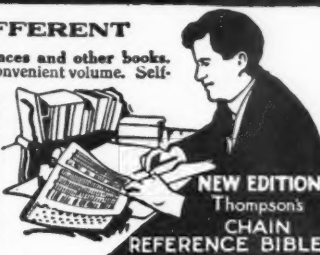
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John C. Page

August 12

What Can Be Done Toward Abolishing Poverty

Luke 16:19-30.

As an aim and objective the abolishing of poverty is good, the amelioration of suffering is better, the elimination of sin is best. Underneath the problem of poverty and suffering is the bigger problem of sin, or if the word be preferred—selfishness. Sin and selfishness are practically synonymous. When man fell from God he fell into himself, self became the center around which all his interests moved and do move, others are considered only to the point of convenience. That great moral quality, love, which seeks the good of another, is so rare as to cause comment when it shows itself.

The supremacy of selfishness indicates the sovereignty of Satan. For this purpose was the Son of God manifested, that He might destroy the works of Satan (1 John 3:8). This He does by dethroning self and enthroning Himself. He is God, and God is love. There is great significance in the words, "Ye must be born again." The old nature is selfish and self-centered. It can never be changed. Nothing availeth but a new creature. See 2 Corinthians 5:17 and Galatians 6:15, 16. To ignore this is to invite disaster. Who can bring a clean thing out of an unclean? (Job 14:4).

Underneath all plans for right relationships in commerce and in industry, there must be right principles. A structure of righteousness can never be reared upon a foundation of unrighteousness, and no foundation of righteousness can be laid apart from Jesus Christ and His saving grace, whether it be for personal salvation or the establishment of right relation in civic and social life. Mr. Rockefeller's industrial creed recognized this—"I believe that the application of right principles never fails to effect right relations, that the letter killeth, but the Spirit giveth life. Forms are wholly secondary, attitude and spirit are all important." To this may be added the words of Dr. Howard Agnew Johnston, who appeals to human beings everywhere to realize that the way of Christ is the way of the only adequate light of life for man. He goes on to say that "Christ's philosophy of life is the only one that compasses the whole range of facts involved in the right relations of men to God, and to their fellows. The salvation of God through Jesus Christ is proving in every land, in every class and condition of men to be the transforming, uplifting, inspiring dynamic which is changing the outlook on life here and hereafter for all who give Christ a place as Lord and Saviour." Surely this is the only way by which one can triumph over poverty, adverse conditions, suffering and sin.

August 19

How To Get On In Life Deuteronomy 8:1-18

In this Scripture, Moses interprets to Israel the significance of their wilderness journeys. The second and third verses are especially applicable in this explanation. "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." In such words, there is defined the meaning of the circumstances through which they were permitted to pass.

To get on in life, one must understand oneself. This understanding can be reached only by acquaintance with the Word of God. This Word imparts the knowledge of the ways of God with men. It explains the nature and reason of things. It begins with God and it declares that "of him and through him and to him are all things," which means that God is the source, channel, and end of all things. There are no unforeseen emergencies with Him.

All the circumstances of life have one end in view, namely, to bring out the real attitude of man towards God. This

explains the underlying reason of the ways of God with men. To yield to Him in the various circumstances of life as they arise is the evidence of a right attitude of heart. It spells submission. For all such it is written, "the meek will he guide in judgment and the meek will he teach his way"—His way of forgiveness, of cleansing; His way of justifying and saving; His way of fellowship and service; and His way of grace and glory in Christ Jesus.

As one is taught of God in the understanding of these things, he learns in the best sense of the words, "how to get on in life."

August 26

Lessons in the School of Prayer Matthew 18: 19, 20; 21:18-22; John 14:12

There are grades in the school of prayer, but no graduates. There is always more to follow and never complete attainment. Satisfaction and joy in answered prayer is a matter of endless growth.

The one essential lesson taught in these Scripture verses concerning prayer is that of faith, "If ye have faith." Let these words be pondered, and also the other words, "Whatsoever ye shall ask in prayer believing, ye shall receive."

All through the synoptic Gospels, this essential quality of faith is the outstanding one. In the Gospel according to John, another condition is added which expresses the truth of the believer's union with Christ—"If ye shall ask anything in my name."

Concerning the words of John 14:12, some one has well said, "If this message stood alone, we might well question its possibility of fulfilment and wonder as to the relationship between these 'greater works' and the presence of Christ in heaven with the Father; but, happily,

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the passage continues with an unfolding of another reason why the 'greater works' are possible, throwing a flood of light on the secret of their accomplishment. 'And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son' (14:13).

"After all, then, He it is who proposes, and who alone is able to do these 'greater works'; but He so relates the man of prayer to Himself that He is able to speak as though all this would be accomplished by the man of prayer. O wonderful union with the living Christ! O marvelous possibility! Who other than the man Christ Jesus ever passed beyond the shallow waters of this fathomless, boundless sea of divine possibilities?"

September 2

Lessons from the Psalms—A Singing Psalm

Psalm 96:1-13

The word "sing" occurs three times in the first two verses of this psalm. The word "give" occurs three times in verses 7 and 8. All that we can "give" to God directly is praise. Other gifts may be offered indirectly, but praise can be addressed direct to God. "Who so offereth me praise glorifieth me."

The theme of the psalm is found in verse 10, "The Lord reigneth." When this is realized in personal experience, it is natural and easy to "sing unto the Lord a new song," and to show forth His salvation from day to day. The reign of God in the human heart leads to joy and praise. The same truth appears in another form in Ephesians 5:18, 19. First there is the command to "be filled with the Spirit." This corresponds to the reign of God in the heart. Then follow the words, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." God's full salvation evokes joy and praise. It includes forgiveness of sins, peace of mind, victory in conflict, and power for witnessing. It makes available to faith all that Christ died and rose again to secure.

This psalm carries us beyond a present and individual salvation to the time when the earth shall be filled with the glory of God. In reading verses 3 and 10 of this psalm, substitute the word "nations" for the word "heathen." This will give more clearly the future aspect of God's salvation, that time when the prayer which we often pray will be answered, "Thy kingdom come, thy will be done, as in heaven so on earth." Read verses 11-13 with this in mind; then turn to Revelation 22:20 and repeat with new interest and longing the closing prayer of the Bible, "Even so, come, Lord Jesus."

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August 12

Martha and Mary

Luke 10:38-42; John 11:1-46; John 12:1-9

Golden Text:—"Mary hath chosen that good part which shall not be taken away from her."—Luke 10:42.

In order to properly understand these two characters, it will be necessary to look at the several narratives in which they are brought to our view. These are three in number. We should see them as several scenes dissolving into one majestic portrait. The first picture gives us a view of Mary and Martha as they appeared in the days of sunshine. The second scene depicts them in the day of great sorrow, and the third scene depicts Mary rendering the highest and most intelligent service to her Lord.

I. The Behavior of Martha and Mary in the Days of Sunshine (Luke 10:38-42).

In this picture we see Martha engaged in preparing a meal for Jesus. In her effort to make the best preparation for her honored guest, she became distracted. She not only was cumbered with much serving but she found fault with Mary for not helping her. She not only found fault with her sister, but even censured the Lord for permitting such neglect. Martha has had her followers in all ages; every church knows them. The busy, troubled and fussy women who are engaged in service for the Lord with little patience for those who sit at the feet of Jesus. Mary sat at Jesus' feet and heard His word. She had taken her turn in the service as the word "also" would imply. She did not neglect service but had the keenness of perception to discern that communion with the Lord was more prized by Him than the unusual care about the many things connected with the serving of a meal. Both of these women loved the Lord and it is impossible to say which loved Him more, but Martha received His rebuke and Mary His commendation. In the days of sunshine in this home, Mary made the good choice of communion with her Lord.

II. Martha and Mary in the Day of Great Sorrow (John 11:1-46).

The next scene which occupies our attention is on the occasion of the resurrection of Lazarus. In the time of the sickness of Lazarus, these sisters had sent for Jesus. Jesus loved the members of this household and yet, strange to say, He delayed His going to them until after the death of Lazarus. Martha met Him with rebuke saying that if He had been there her brother had not died. This carried with it the censure for His delay under such trying circumstances. This act of Martha called forth some marvelous teachings on the

resurrection. After this interview with Martha, she came to Mary with the message of a call from Jesus. Mary was composed and remained in the house until called for. She immediately responded to this call but used the identical words of Martha, but instead of receiving a rebuke, He mingled His tears of sympathy with hers. It seems that the reason she had such composure in this dark hour was that she had patiently sat at His feet and listened to His Word so that she understood the meaning of the tragedy. The difference then in the behavior of these two women in this dark hour was doubtless due to the fact that in the days of sunshine Mary had entered so fully into fellowship with the Lord, and that Martha had lost this grace through her fretfulness. May we so enter into fellowship with the Lord in the days of prosperity that in the hour of the dark shadow we may with calmness of soul behave ourselves.

III. Jesus Entertained at Bethany (John 12:1-9).

At this supper appeared Mary and Martha, and Lazarus who was raised from the dead. Doubtless this service was in grateful appreciation of His help and sympathy in the days of their trial. At this supper Martha was back at her old business of serving, but it would seem with an unruffled disposition. The Lord's rebuke had its desired effect. While engaged in the same service it would seem that she now was able to serve a larger group because the twelve were doubtless with Him, so instead of having to prepare for one guest, she now was to prepare for thirteen. Mary took a pound of spikenard, very costly, and anointed the feet of Jesus and wiped them with her hair. This was a token of her great love and devotion. She was back to her accustomed place at the feet of Jesus. Because in the days of sunshine, she sat at the Master's feet listening to His teaching, she was able to pass through the dark shadow of her brother's death, and now when the cross was casting its cruel shadow across Christ's pathway, she with the keen intuition of true love, reads his sorrow and brings her costliest gift as an evidence of her love which withholds nothing from Him. She thus anticipated His death and burial and knowing that she could not minister unto Him then, she renders this service beforehand.

The Lord received this act of love at its full value. It is much better, then, that we show our love to our friends while they live than after they can no longer appreciate it. Against the foul criticism of Judas, Jesus defends Mary. He declared that it was no more of a waste than the ointment placed on the bodies of the dead in embalming. In fact it was doing that very act before-

hand unto Him. We should learn from this to so relate ourselves to Jesus in the days when we are well and prosperous and have our friends and relatives with us that in the hour when death and disappointment crosses our pathway, we may be intelligent and composed, and in the hour when intelligent service is to be rendered we may even anticipate as did Mary the opportunities of thus honoring our Lord. Only Mary, of all His disciples, had really understood Jesus when He said He must be crucified and raised again the third day. The announcement of His crucifixion brought unto them dismay and they refused to believe in the resurrection, but Mary came to anoint His body for the burying.

August 19 Stephen the Martyr Acts 6:1-7:60

Golden Text:—"Who shall separate us from the love of Christ? Shall tribulation or distress or persecution or famine or nakedness or peril or sword?"—Romans 8:35.

I. Stephen, the Deacon (6:1-8).

The early church was threatened with dissension over suspected partiality in the distribution of alms. Thus we see that as soon as the church had relief from external troubles, difficulties arose from within. Up to this time it would seem that the apostles did all the work. In view of such burdens, perhaps some things had been neglected. However, the church proved itself capable of meeting the emergency. A congregational meeting was called, the case placed before the church, and the church instructed to select seven men of good reputation and spirit-filled to administer the temporalities of the church giving the apostles the necessary time for prayer and the ministry of God's word. Thus we see how that the Spirit-guided church was able to solve its own problems, and how church government developed. Just as the deacon's office sprang out of this dissension, so new needs called forth new officers. Among

the seven deacons, Stephen had first place. While engaged in his duties as deacon, he sprang into the light as an eloquent and powerful preacher. So mighty was his ministry that the number of disciples greatly increased, even many of the priests believing.

II. Stephen before the Council (6:9-15).

The success of this movement soon came to be noted by the enemies of Christ.

1. Disputing with Stephen (vv. 9, 10).

Certain foreign speaking Jews took the lead in this controversy. Perhaps the fact that Stephen was a Grecian Jew provoked them to act. He was more than a match for them while the debate was carried along the lines of reason and Scripture. Beaten in this line, they had him arrested and brought before the Council.

2. Charged with Blasphemy (vv. 11-14).

They trumped up this charge and endeavored to support it by secretly finding and inducing men to perjure themselves in their testimony. Stephen showed in his preaching that God's purpose was progressive and that the policy instituted by Moses should be superseded by the new faith since this was the culmination of what Moses began. He showed that the old dispensation would be superseded by the new and that the church would come out into the liberty of Christ. Christianity did not destroy Judaism but caused it to blossom forth into the glory of the new order. The Mosaic dispensation was the root, and the Christian dispensation the fruit.

3. Stephen's Face Transfigured (v. 15).

He was so completely filled with Christ that as he saw the angry mob and realized how soon he would be violently dealt with and pass into the presence of the Lord, his face shone as the face of an angel. It was Christ shining through him.

III. Stephen's Defense (7:1-53).

In refuting their charge he shows by the history of God's dealing with the Jews that they had always resisted Him. Therefore their present attitude was because they were unwilling to move forward with the divine purpose. As pointed out by Stiffler four points stand out in his defense:

1. God's dealings with the Jews showed progress. The end was not reached by a single leap but by gradual stage.

2. The Temple was not the only holy place. God appeared at different places and at different times.

3. Israel invariably opposed God as He tried to lead them on.

4. He showed his loyalty to Moses by constantly referring to him.

IV. Stephen Stoned (7:54-60).

His words were too much for them so they gnashed upon him with their teeth.

1. Looked Steadfastly into Heaven (v. 55).

Instead of looking about upon his murderers in their raging fury, he looked up to heaven. This was the secret of his calm. If he had looked about him he might have been afraid.

2. He Saw the Glory of God.

A vision of God's glory can only be seen by those who are loyal unto Him, even unto death.

3. He Saw Jesus Standing on the Right Hand of God. The fact that Jesus was standing shows that He was actively interested in the suffering of His faithful witness.

4. Cast Him Out of the City and Stoned Him.

5. His Prayer (v. 60). How like that of Jesus on the cross. Christ so completely filled him that he could thus act.

6. He Fell Asleep (v. 60). The Christian's death is only a sleep. This sublime scene must have vitally affected Saul who was consenting unto his death.

August 26 Barnabas the Great-hearted Acts 4:36-37; 11:19-30

Golden Text:—"He was a good man and full of the Holy Ghost and of faith."—Acts 11:24.

I. Barnabas the Man (Acts 4:36).

His original name was Joseph. When he became a Christian, he was renamed Barnabas signifying the change from the old life to the new. This was a common custom, for example, Simon to Peter and Saul to Paul. The name means

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"son of prophecy" or "son of exhortation and consolation." This shows not only the nature and spirit of Barnabas but that he possessed the gift of hortatory preaching. The exercise of this gift made him a son of consolation.

II. Barnabas the Philanthropist (Acts 4:37).

So fully had the divine love permeated the very being of Barnabas that seeing the need of his fellow-believers, he sold his property and brought the money and laid it at the apostles' feet. His generosity expressed itself in deeds, not in pious words and promises. He counted nothing his own while his brethren were in need. He was in no sense obliged to do this as there was no such thing in the early church as a binding law of a community of goods. Private ownership of property was recognized (Acts 5:4). Such a sharing of goods will take place any time and any place among real Christians under such circumstances.

III. Barnabas the Christian Statesman (Acts 11:19-30).

The violent persecutions of the church sent many disciples into the regions about the Mediterranean Sea. As they went they preached the gospel and churches were established. The most conspicuous of these was at Antioch, the capital of Syria, because it became the most important center in the spread of Christianity. Everything went well as long as the gospel message was preached to the Jews only. The idea held among the disciples at that time was that the Gentiles were excluded. Here certain of these disciples deliberately preached Christ among the Greeks. They announced to them that God had become incarnated in a man and that that man, after a ministry of love and grace, had died a sacrificial death on the cross and that salvation was now offered to all who would accept Him. The seal of the Lord was upon this ministry and great multitudes believed and turned to the Lord. Frequently forward and revival movements originated outside of the centers of ecclesiastical authority, for example, the Reformation and the Wesleyan revival in England. The news of this revolutionary preaching reached the ears of the church at Jerusalem and caused not a little excitement and discussion. The church decided to send a committee to Antioch to look into the matter. Ecclesiastical authorities seldom start revivals but usually seek to regulate them after they are started.

1. Barnabas Sent to Antioch (vv. 22-24). Fortunately in this case they sent the proper man. Barnabas was a good man and full of the Holy Ghost and faith. Therefore, he had spiritual discernment and broad sympathy. Good men are quick to see good. When he came to Antioch he saw the grace of God and was glad. If we have grace in ourselves, we will be able to see grace in others. He exhorted and urged them forward in their work. Men like Barnabas are much needed today in our churches—men of vision and Christian courtesy and sympathy.

2. Barnabas Goes after Saul (vv. 25, 26). The work so prospered that help being needed Barnabas went after Saul. These men had been together before. After Saul's conversion, he came to Jerusalem and tried to join himself to the disciples but they were afraid of him. Barnabas befriended him (Acts 9:26, 27). He saw that Saul was really a converted man. Being a good man he could see there was good in Saul. Barnabas thus introduced Saul to his great work as the apostle to the Gentiles. The gifts of both these men were needed on that field. Different temperaments when brought into harmony by God's grace are needed in the church.

3. Disciples Called Christians (v. 26). After a year of teaching by Paul and Barnabas, the name Christian was given to the disciples. The name was associated with the teaching. Paul taught the vital oneness of the believer with Christ so it was natural that the disciples should be called Christian. The notion that the name Christian was given in derision has no basis in fact. It was not said that they were called Christian by their enemies.

IV. Barnabas and Saul go to Jerusalem with Alms (vv. 26-30).

Because of the oneness of Christians with Christ and with one another, the distress of the brethren at Jerusalem must be relieved by the gifts of the believers at Antioch. These gifts had a powerful effect in removing the suspicions of the brethren at Jerusalem.

in the annals of history. The story of his life is of perennial interest.

I. His Birth (Acts 22:3 cf. Phil. 3:17).

He was born in Tarsus of pure Hebrew stock. He could with legitimate pride boast of godly ancestry. It is highly important that each generation should so live that no handicaps be placed upon their children.

II. His Home Training (Phil. 3:5).

His parents were pious people and carefully cultured him according to Jewish standards. Most religious leaders spring out of such homes, for example, Moses, Samuel, Timothy. Stern principles of integrity were inculcated in him thus giving him strength of character to impress the world. He was strongly attached to the peculiarities of the Jewish religion. The heroes which molded his life were Joseph, Moses, David, Isaiah, instead of Achilles, Hercules, etc. What a blessing today if the boys and girls were brought up under such influence!

III. His Education (Acts 22:3).

1. His Patriotism. He was brought up to love his nation. He proudly affirmed, "I am a Jew." Paul was a nationalist of the true type. Children should be taught to love their nation.

2. A Love for the Bible. The Scriptures were to him the very Word of God. What was found written therein was the final word for him. Loss of love for the Bible and implicit faith therein is a tragedy.

3. Zealous for God. Acts 22:3. The word zealous literally means "to boil."

September 2

Paul the Apostle

Acts 22:3, 6-10; Philippians 3:4-14

Golden Text:—"I press toward the mark for the prize of the high calling of God in Christ Jesus."—Philippians 3:14.

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IV. His Conversion (Acts 22:6-10).

1. On the Way to Damascus (v. 6). He was the enemy of Christ and was on his way to Damascus with authority to bring bound such Christians as might be found to Jerusalem to be punished. While on this journey he had time for reflection and his conscience now began to work.

2. A Light from Heaven (vv. 6-9). As this light burned through the sky over him, he fell to the ground humiliated. Accompanying the light was a voice saying, "Saul, Saul, why persecutest thou me?" Upon inquiry as to who was speaking, the Lord declared that it was Jesus of Nazareth whom he was persecuting.

3. An Honest Inquiry (v. 10). He was willing to do what the Lord willed, so he was instructed to go to Damascus where fuller light would be given.

V. His Estimate of Christ (Phil. 3:7-9).

When he came to know Christ, he counted all but loss in comparison with Him. He saw Christ as the supplier of righteousness. He who has Christ and His righteousness has everything worth while.

VI. His Transcendent Aim (Phil. 3:10-14).

1. To Know Christ and the Power of His Resurrection. He desired that he might be made conformable to His death and have fellowship in His sufferings.

2. He Desired to Attain unto the Resurrection of the Dead. This refers to the first resurrection in which the believers shall come forth from among the wicked dead.

3. He Pressed Toward the Mark. He did not count that he had yet attained. He depreciated his present attainments, perceived the dignity of his calling and pressed forward with all his strength in order that he might win the prize. The conditions which determine growth are (1) a decided dissatisfaction with present attainments, (2) perception of the height of truth, and (3) a resolute determination to attain at whatever cost.

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"I am made all things to all men, that I might by all means save some."—1 Corinthians 9:22.

The apostle to the Gentiles here gives expression to the great principle of adaptation in missions. This principle applies to method of work as well as to personal bearing.

We must ever distinguish between missionary *aim* and missionary *method*. The *aim* is one, and that *spiritual*, namely, to bring men to know Jesus Christ as the only Saviour from sin. The *methods* may be many—evangelistic, educational, literary, medical, industrial, philanthropic.

We need not insist upon uniformity of method; indeed, such uniformity would not be in keeping with the apostle's "by all means," and far from being desirable it would be a misfortune.

mate substitution of the means for the end!

It is all too easy to let the pressure of school curricula, medical clinics and industrial activities crowd out the distinctly spiritual note and touch for which these very lines of work have created a golden opportunity. Thus the highest aim is defeated and the best results are lost. Oftentimes the overworked missionary under these conditions deserves sympathy rather than blame. But it is a matter for constant prayer that the true missionary aim may be kept insistently in view and the highest results achieved.

EVERY CHRISTIAN'S MAIN BUSINESS

"Forget not that your first and principal business as a disciple of Christ is



A CITY WATERWORKS AND LAUNDRY IN CHINA

The family washing is brought down to the edge of a pond or stream and beaten on flat stones or boards with a short club. The household water supply is carried to all parts of the city in bucket loads.

But what does need insisting upon is that all methods shall have one and the same ultimate aim, and that first and last they be held faithfully to that aim. As "by all means" defines the methods, so "save some" defines the aim. Not education merely for its intellectual values; not medical work merely for its physical benefits; not social service merely for its material advantages. Great and good as all these results are, they are not sufficient in themselves to justify calling the efforts which produce them *missionary* work. They should be regarded as so many means to the still higher end of evangelization and the salvation of souls.

Alas, far too many instances of the miscarriage and failure of missionary enterprises through their becoming absorbed in the method to the losing sight of the original aim, and their ulti-

mate to give the gospel to those who have it not. He who is not a *missionary* Christian will be a *missing* Christian when the great day comes of bestowing the rewards of service."

—Dr. A. J. Gordon.

SPIRITISM OUTSTRIPPING THE GOSPEL

Emil W. Halverson ('21) writing from Bananal, his station in Brazil, tells of a successful trip of several weeks which he had taken to Corumba, a town of 10,000 and the second largest in that great neglected state of Matto Grosso. He found Corumba not only a stronghold of corrupt Romanism, but actually a field for the dissemination of pernicious literature on Spiritism. He met with full sets of such books in several homes, where their poison had begun its work. Fortunately he was able to sound a warning

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in these cases, and to place a corrective in the form of the written Word of God. He sold 20 Bibles, 170 New Testaments and 327 Gospel portions, and gave away over 3,000 gospel tracts, mostly in homes.

He reports blessing and results in the work at Bananal, where quite a few have recently accepted Christ. Mr. Whittington, the senior missionary, has been conducting Bible study classes there for the Indian workers as a means of strengthening their faith and increasing their zeal. Ten of these workers were taking turns in visiting outlying villages in the district, where the gospel had never before been preached. Already two souls had accepted the Saviour in one village.

THE ADVANCE INTO MATTO GROSSO

One objective ever before the I. S. A. M. U. has been to reach the Bororos and other savage Indian tribes in the vast unoccupied portion of the state of Matto Grosso. There have been many hindrances and delays in these plans, including the recent revolution in Paraguay. The cheering word now comes that this pioneer expedition, under the leadership of Alex R. Hay, has already set forth. They arrived at Corumba in May, and decided to open that place as a mission station and base of supplies and communications for the farther interior. This journey involves serious danger and is fraught with important issues for the missionary cause. It should be upheld by many earnest prayers.

"ENLARGEMENT IN DISTRESS"

Such is the impressive title given to the Annual Report of the China Inland Mission for 1922. In spite of widespread trouble and unrest in China, 6,300 were baptized by this mission during the year, bringing the total number baptized since the beginning of the work to 93,131. What a cause for rejoicing and praise is this!

A TRIUMPHANT BAPTISMAL SERVICE

V. D. Roberts, '19, Bolivian Indian Mission, in a letter from San Pedro dated May 8 says: "Saturday afternoon twelve were baptized in a pool. So far as is known this is the largest number ever baptized in one day in Bolivia. It was a blessed sight, and some of the onlookers were deeply moved. One year ago Demetria was baptized, and this year her sister Angelica. Their father, who conducts a saloon, stood by with tears in his eyes. The next night he raised his hand and accepted Jesus as his personal Saviour. If you knew conditions you would indeed magnify the Lord for this miracle of grace. Then last year Dionecia was baptized. Her parents opposed, and it was only after long persuasion that they gave their consent. This year they were both baptized and came out of the water with radiant faces. Eight

others are asking for baptism, but it is thought better that they wait a little."

SUDAN INTERIOR MISSION ANNIVERSARY

This mission has just celebrated its twenty-fifth anniversary. During the first decade (1898-1908) 23 missionaries were sent out and there were less than 10 converts. During the second decade (1908-1918) 44 new missionaries were

sent out and there were 600 converts. Now the missionaries number 72 and the converts 2000. Thus the last five years have seen much more accomplished than the previous twenty, and the future, under the guidance and blessing of God, is big with promise.

LATEST MOSLEM FIGURES

In a new survey of the Mohammedan population of the world, contributed by Dr. Zwemer in *The Moslem World*

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for July, the following figures are given: Moslems in North and South America, 204,429; in Europe, 17,769,957; in Asia and the Islands, 154,678,909; in Africa, 60,948,397—a total of 233,601,692.

A WORTHY MISSIONARY AUXILIARY

From many missionaries in the different republics of Latin America, as well as from workers in Spain, come grateful testimonies to the help and blessing realized from the *Underscored New Testament*, selected portions from the Word of God, and other Spanish literature published and sent forth by the Bible House of Los Angeles. This society, like the other Bible and tract societies, has proved an invaluable auxiliary to the missionaries on the field, by furnishing them with generous grants of gospel "ammunition." Its work is one of faith, carried on by the free-will offerings of God's people. Its headquarters are 702 Knickerbocker Building, Los Angeles, Calif.

CONSOLIDATION OF PRESBYTERIAN MISSION BOARDS

The Board of Foreign Missions of the Northern Presbyterian church has lately been reorganized and made to include the hitherto separate Women's Board and also the Special Committee on work in Europe. It will henceforth consist of 40 members, namely, 25 men and 15 women. The old Board was organized in 1837, so that its missionary history covers 86 years. In 1837 its total missionary force was 38 men and women; in 1923 it is 1543 men and women. The total length of service rendered by all its foreign missionaries during these 86 years is 39,120 years.

This church has now in its 26 foreign missions 1,214 organized churches, 4,412 groups, 1,281 self-supporting churches, 206,043 communicant members and 4,816 Sunday-schools with an enrolment of 345,727. In its many fields it is responsible for the needs of more than 100,000,000 souls.

GROWTH OF FOREIGN MISSIONS

The foreign missionary movement has grown to large proportions. There are now altogether 28,000 Protestant

missionaries in non-Christian lands. Of these, 17,000 have gone out from America. The largest church in the world is said to be at Ongole, India, the Baptist, Telugu station where, during the wonderful revival 45 years ago, 2,222 were baptized in a single day. That church today has over 45,000 members. The largest communion service in the world is that of the Presbyterian church at Elat, W. Africa, where 18,000 are wont to surround the Lord's Table.

PERSONAL MENTION

Dr. Samuel M. Zwemer has just sailed for England to attend the meetings of the International Missionary Council. He will then spend some time in Europe and plans to reach Cairo, Egypt, in September. He has recently been honored by being elected president of the General Synod of the Reformed Church of America, a position similar to that of moderator of the Presbyterian General Assembly.

Rev. H. L. Hellyer, associate director of the American Christian Relief Mission for Russia, Ukraina and Eastern Europe, has again sailed for Europe to investigate and report further upon the distressing conditions there and the progress of the relief work. **Rev. O. R. Palmer**, director of the same mission, expects to follow shortly and to join Mr. Hellyer in the visitation of the afflicted areas. He will also take part in several conferences in Central Europe. These brethren have also in view a survey of the situation in Eastern Europe with the thought of the possible establishing there of a center of Bible training for workers among Jews and Russians. The need for such a center is keenly felt as being a vital factor in reaching the millions of unevangelized.

Rev. M. A. Stone, president of the American Council of the Ceylon and India General Mission, is about to leave for England for an important conference with the London Council of the same mission.

ONE WOMAN'S PARISH

Miss Florence Logan, '21, Presbyterian Mission, Paotingfu, China, writes

of the sudden death of her senior fellow-worker, and continuing says: "Overnight I was changed from a language student to a missionary responsible for carrying the gospel to at least a million women and girls. Of course such a burden is too great for human strength, so I have been blessedly cast upon the Lord. The field is divided so that the work of the different missions does not overlap. The portion for which we are solely responsible has that number of women and children, and I am the only woman country evangelist to go out to them."

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Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

WINGS OF ANGELS

B. W., Newton, Iowa.

Question: Where do artists get their authority from God's Word for picturing angels with two wings?

Answer: No authority in Bible for angels having wings. The cherubim in connection with the Ark of the Covenant had two wings each, but in Ezekiel's vision each had four (Ezek. 10:21). Each of the seraphim in Isaiah's vision had six wings (6:2).

THE RAPTURE

E. F. R., Mizeria, W. Africa.

Questions: (1) On what Scripture is belief in "the rapture" based? (2) Give Scripture for the belief that the Church will not go through the Tribulation.

Answers: (1) Only one clear passage (1 Thess. 4:14-18), but inferred also from the passages in answer to the second question. (2) Luke 21:36; 1 Thess. 1:10; 3:13; 4:17; 5:1-4, 9; Rev. 3:10; 4:4; 5:8-10.

LOSING ONE'S SALVATION

J. A. E., Columbia, S. C.

Question: Can a person who has been truly saved ever lose his salvation and be eternally lost?

Answer: Such a question implies that salvation is something like a bit of jewelry that may be stolen or carelessly dropped and never found; or like an experience which passes away with the subsiding of the emotions. While eternal life is a gift, it can not be detached from us but becomes an essential part of our being.

NEW TESTAMENT "INTRODUCTION"

E. B., Sioux Falls, S. Dak.

Question: Please recommend a book on the New Testament by as good an authority as Robert Dick Wilson on the Old.

Answer: Prof. J. Gresham Machen, an excellent authority upon the New Testament, recommends the *Introduction to the New Testament*, by Zahn, published by Scribner. To which we would add Sir William Ramsay's work, *The Bearing of Recent Discoveries of the Trustworthiness of the New Testament*.

THE BOOK OF ENOCH

R. O. J., Chico, Cal.

Question: Is there extant a book of Enoch, or is anything known of the writing therein mentioned in the book of Jude?

Answer: See the *International Standard Bible Encyclopedia*, article "Apocalyptic Literature." No original of the book exists, but copies of parts of it are found

in the great libraries at Oxford, Paris, and other places. It was never regarded as canonical or part of the sacred text of Scripture. The words in Jude refer not to the book of Enoch, but to Enoch the person, "the seventh from Adam." The reference does not depend for its veracity upon what may be found in the book of Enoch.

JOSEPH AND LEVI

M. W. M., St. Louis, Mo.

Question: Why did Joseph and Levi lose their identity as tribal leaders, being replaced by Ephraim and Manasseh?

Answer: The two sons of Joseph were taken by Jacob to be his own (Gen. 48:5), received the patriarchal blessing (v. 9), and were given their place among the tribes (vv. 17-20). Thus the name of Joseph was dropped as a tribal name and the names of these two sons substituted. This would have made thirteen tribes to whom the land was to be allotted; but the tribe of Levi was chosen as the priestly tribe, receiving no particular section of the land but having forty-eight cities, together with their suburbs, scattered throughout the entire country.

THE BOOK OF DANIEL

R. H. W., Cleaves, Sask.

Question: (1) Is there anything in profane history that warrants the theory that the book of Daniel was written after the events had transpired? (2) That the Old Testament canon was closed and that the writer had to forge Daniel's name? (3) That the book was not written in Babylon but probably in the Holy Land? (4) Why is profane history taken as the standard with which sacred history must coincide?

Answers: We answer "no" to each of the first three questions, which are the positions taken by the rationalistic higher critics. (1) The basis for this theory is that a portion of the eleventh chapter so minutely portrayed the history of Antiochus Epiphanes that they decided this was history instead of prophecy, hence written after the events described, or in the second century B. C. (2) The Old Testament canon was closed about 330 B. C. Upon the supposition that the book of Daniel was written in the second century, it was necessary to assume that the writer forged Daniel's name, and then that he or some other schemer managed to slip it into the canon without being caught. (3) This theory is based upon linguistic assumptions, such as that the Aramaic in the book is western instead of eastern, for which there is no proof. (4) Chiefly because these rationalists want to rule out the supernatural, both in history and in prophecy.

CONCERNING THE KINGDOM

E. B. H., Everett, Mass.

Questions: (1) Is the "gospel of the kingdom" the same as the "gospel of the grace of God?" Is "my gospel" and the "gospel of the grace of God" the same? (2) Have the Jews as yet ever had the opportunity to accept Jesus as earthly king to sit on David's throne? In other words, in Matthew 3:2, does John call the Jews to repent because an earthly kingdom is at hand with Jesus as its king reigning on Mt. Zion, or does John call the Jews to repent because a new creation, the church with a heavenly citizenship and an invisible king is at hand? (3) Are the "kingdom of God" and the "kingdom of heaven" the same? (4) Did Israel reject an earthly kingdom with Christ as king, or life eternal or immortality? For which are the Jews today scattered and blinded? (5) Was it in Christ's power to offer Israel the earthly kingdom at His first coming? (6) Is the kingdom of His dear Son both the kingdom of God and the kingdom of heaven (Col. 1:13)? (7) If one of those Jews repented at John's call to repent, would he belong to the church which later came into being? (8) Is the Sermon on the Mount in Matthew's Gospel as much for the church as for the Jewish remnant in the Great Tribulation?

Answers: (1) Paul's "my gospel," and the "gospel of the grace of God" are practically the same; but the "gospel of the kingdom" is in a sense a broader term than the "gospel of the grace of God." (2) The offer of the Messianic kingdom was a *bona fide* offer, but conditional. The Jews could understand no other kind of an offer. Even after the resurrection of Jesus His disciples still anticipated an earthly kingdom. This offer does not preclude God's fore-knowledge that it would be rejected. The rejection made way for His other plans concerning His church. (3) The "kingdom of God," in its external aspect, is all-inclusive. It embraces the "kingdom of heaven" over which Christ now rules invisibly. (4) The Jewish nation, in the person of its representatives, rejected Christ as their king, for which their city was destroyed and the people scattered abroad until they shall be willing to accept Him as their Messiah. It is evident that this judgment upon them was not because they rejected Christ as their Saviour, merely, for that is a purely personal matter and the offer of salvation is always open to them. It was because He was rejected as their King. (5) Answered under two. (6) The "kingdom of his dear Son" is the kingdom of God" in its internal or essential nature, and in this sense is a part of the "kingdom of heaven," (7) Those who repented under the preaching of John the Baptist became true citizens of the "kingdom of God" and as such would have all the privileges of the church which was founded later. (8) We see no good reasons for applying the "Sermon on the Mount" exclusively to the Jews of any particular period in the future.

For Sermon and Scrap Book

William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

THREE "P'S" FOR SERMONIZERS

1. Prove, *i. e.*, appeal to the *reason*.
2. Paint, *i. e.*, appeal to the *imagination*.
3. Persuade, *i. e.*, appeal to the *affections*.

—Thos. Guthrie.

FOUR SAFE RULES FOR YOUNG PREACHERS

To be listened to is the first thing; therefore be *interesting*.

To be understood is the second thing; so be *clear*.

To be useful is the third thing; so be *practical*.

To be obeyed is the fourth thing; so speak as the *oracles of God*.

—A. W. Thorold.

SEVEN GREAT BIBLE EVENTS OCCURRING ONCE

1. "Appointed Once" (Heb. 9).
The wages of sin.
2. "Appeared Once" (Heb. 9:26).
To put away sin.
3. "Suffered Once" (1 Pet. 3:18).
For sins.
4. "Offered Once" (Heb. 9:28).
To bear our sins.
5. "Died Once" (Rom. 6:10).
Unto sin.
6. "Shaken Once" (Hag. 2:6; Heb. 12:26).
Because of sin.
7. "Delivered Once" (Jude 3).
The faith concerning the Saviour and the saints.

—J. M.

SEVEN PRECIOUS POINTS IN ROMANS 8:28, 29

1. *The Knowing*.
Our blessed privilege.
2. *The Working*.
God in everything.
3. *The Loving*.
We love because He first loved us.
4. *The Calling*.
Effectually called, justified, glorified.
5. *The Foreknowing*.
Foreknowledge of God the Father.
6. *The Predestinating*.
According to God's purpose and council.
7. *The Conforming*.
We shall be like God's Son.
GOD'S GLORIOUS END
"That he might be the first-born among many brethren."

—J. M.

ESTIMATES OF JESUS

A mere man ----- Matt. 13:55
A teacher ----- John 3:2 -
A visionary ----- Mark 3:21
An impostor ----- Matt. 12:24
A blasphemer ----- John 10:33
The Christ ----- John 6:69
"Can we not say, My Lord and my God?"—John 20:28.

—Fred S. Shepard.

THE WORD OF GOD

1. *The Testimony of the Bible Concerning Itself*.—(a) As regards inspiration (2 Tim. 3:16; Acts 1:16; Rom. 3:2); (b) As regards veracity (Dan. 10:12; Jas. 1:18); (c) As regards power (Ps. 19:7); (d) As regards permanency (1 Pet. 1:23).

2. *The Testimony of Our Lord to the Bible*.—(a) He appealed to it (Matt. 4:4; Mark 12:10); (b) He quoted from it (Matt. 15:7); (c) He taught from it (Luke 4:21; Luke 24:27, etc.). (d) He encouraged its study (John 5:39).

3. *The Testimony of the Bible to Our Lord*.—(a) His divinity (John 1:1; Heb. 1:3; Isa. 9:6, etc.); (b) His mediation (1 Tim. 2:5; Eph. 2:13-18; Heb. 9:15); (c) His prophetic office (Luke 19:41-44; Matt. 13:54); (d) His high-priestly office (Heb. 3:1, 2; Heb. 7:23-28); (e) His kingly office (Rev. 1:5, and 3:21; Luke 1:33); (f) His Headship of the Church (Eph. 1:22; Col. 1:18).—S. E. Cambie, in *The Christian*.

OUR REDEMPTION

1 Peter 1:18, 19

Negative: How we are not redeemed (v. 18).

Positive: How we are redeemed (v. 19).

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2. *The Character of Our Redeemer*.
"As of a lamb without blemish and without spot" (v. 19, 2d cl.).
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"Who verily was foreordained before the foundation of the world" (v. 20, 1st cl.).
4. *The Manifestation of Our Redeemer*.
"But was manifest in these last times" (v. 20, 2d cl.).
5. *The Participants of the Redemption*.
"You, who by him do believe in God" (v. 21, 1st cl.).
6. *The Certainty of Our Redemption*.
"That raised him up from the dead, and gave him glory" (v. 21, 2d cl.).
7. *The Purpose of the Raising of Our Redeemer*.
"That your faith and hope might be in God" (v. 21, 3d cl.).

—L. J. Derk.

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The Duties of a Priest

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4. Providence —Demands Creatorship.
5. Eucharistic —Demands Deity.
6. Administrative—Demands Humanity.
7. Benediction —Demands a Risen Lord.

His Glorious Achievements

1. Justice Satisfied, Rom. 5:10.
2. Redemption Accomplished, Eph. 3:11-14.
3. Exalted Over All Else, Heb. 2:9, 10.
4. All Promises Secured, 1 Pet. 2:9, 10.
5. Duration of Priesthood, Heb. 5:6-7:24; 13:8.
6. Value of His Sacrifice, Heb. 10:11-14.
7. Glory of Sanctuary, Heb. 9:11-14 and 10:19.

—John Hill.

A BIBLE READING

The Need of Waiting on the Lord

1. *It is commanded*, Ps. 27: 14; 37: 34; Prov. 20: 22.
2. *It has been the purpose and practice of His people*, Ps. 52: 9; 25: 21; 130: 5, 6; Isa. 8: 17.
3. *As a confession of helplessness*, Ps. 59: 9; Mic. 7: 5-7.
4. *As an evidence of faith and trust*, Ps. 25: 1-3; see 38: 15, margin.
5. *We wait upon Him as—*
 - (a) The Creator of all things, Jer. 14: 22.
 - (b) The God of judgment, Isa. 30: 18.
 - (c) The Lord of mercy and grace, Ps. 33: 18-20; Lam. 3: 25.
 - (d) The God of salvation, Mic. 7: 7; Ps. 25: 5.

The Rewards of Those who Wait

1. *They are blessed*, Isa. 30: 18.
2. *They shall not be ashamed*, Isa. 49: 23; Ps. 25: 3.
3. *They shall inherit the earth*, Ps. 37: 9, 34.
4. *They renew their strength*, Ps. 27: 14; Isa. 40: 31.
5. *They prove the Lord's goodness and saving power*, Lam. 3: 25; Isa. 25: 9.

—The Bible Call.

SEVEN THINGS PERTAINING TO THE LORD

In Psalm 19

1. "The Law of the Lord" (v. 7).
Divine perfection.
2. "The Testimony of the Lord" (v. 7).
Divine certainty.
3. "The Statutes of the Lord" (v. 8).
Divine righteousness.
4. "The Commandment of the Lord" (v. 8).
Divine purity.
5. "The Fear of the Lord" (v. 9).
Divine holiness.
6. "The Judgments of the Lord" (v. 9).
Divine truth.
7. "The Things Acceptable in Thy Sight, O Lord" (v. 14).
Divine approval.
Divine perfection, purity, and power call forth the praises of the hearts of all "His own."

—J. M.

TO MAKE YOU THINK

We never need prayer so much as when we are indisposed for it.

Nothing but the Cross of Christ can set other crosses straight.

Distress is virtue's opportunity; we only live to teach us how to die.—Southerne.

What we have from God, we cannot keep without God.

All our prayers are by cyphers till Christ's intercession be added.—Ambrose.

Pray and stay are two blessed monosyllables.

Prayer is the wing wherewith the soul flies to heaven, and meditation the eye wherewith we see God—Ambrose.

"WE WOULD SEE JESUS"

John 12:1

This is the request of certain Greeks who had come up to Jerusalem to worship on the occasion of the last Passover. They had referred this request to Philip, one of the disciples, who in turn carried it to Andrew, and the two together went and told Jesus.

The effect of their request upon Jesus Himself was markedly strange. But we pass for the moment from the consideration of that effect to dwell on the circumstances under which we feel or ought to feel the same aspiration.

1. "We would see Jesus" when our souls are burdened with a sense of guilt. What other name can bring us peace? What other voice can charm away our fears? "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

2. "We would see Jesus" when we are engaged in His holy worship. Fred-

erick Whitfield draws an impressive picture of the blind, halt, and withered that roamed the streets of Jerusalem where Jesus stood comparatively unknown. He contrasts their unhappy and destitute condition with its magnificence, and especially its boasted righteousness, and outward observances of devotion. And He employs this contrast to illustrate the worthlessness of the holiest of religions without Christ. All the grandeur, all the ordinances and ceremonies of that city put together were not able to accomplish for any one of those poor wretches what a single touch or word, or even a look from Jesus did.

3. "We would see Jesus" in the details of our daily life. In our hearts as the Lord of their affections, purposes, and pleasures. In our social intercourse, for what are the charms of friendship unless sanctified by the thought of Him? In our business relations and domestic responsibilities, to sweeten care, to inspire effort, and to further the principles of purity and brotherly love. In our sorrow and affliction as the One "who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:4).

4. "We would see Jesus" in death. Severn tells of the last moments of the poet Keats. Shelley and Hunt had deprived him of his belief in Christianity which he wanted in the end, and he endeavored to fight back to it, saying that if Severn would get him a Jeremy Taylor he thought he could believe. But a copy of Jeremy Taylor was not to be found in Rome. Another time, having been betrayed into considerable impatience by bodily and mental anguish, he cried, with an oath, "Oh, Severn, a man ought to have some superstition that he may die decently." What a contrast with this pitiable wail is the triumphant paean of an aged saint of our acquaintance who, falling accidentally upon the floor one day, and supposing the stroke of the sickle had fallen which was to garner her into the eternal storehouse, broke forth in the happy song.

"Hallelujah! 'tis done! I believe on the Son. I am washed in the blood of the crucified One!"

5. "We would see Jesus" in glory. This is the hope of every awakened soul, and which has its foundation in Holy Writ. "They shall see his face, and his name shall be in their foreheads" (Rev. 22:4). "Father, I will that they also whom thou has given me, be with me where I am, that they may behold my glory which thou hast given me" (John 17:24).—James M. Gray.

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TWELVE REASONS WHY A CHRISTIAN SHOULD BE HAPPY AND ENCOURAGED IN A DAY OF DIFFICULTY

1. **BECAUSE** he has a Father in heaven who loves him, cares for him, and has blessed him with all spiritual blessings in heavenly places in Christ.
(John 16:27; Luke 12:22-32; Eph. 1:3)
2. **BECAUSE** he has a great High Priest in heaven to sympathize with him, succour and support him, and to conduct him into heavenly things.
(Heb. 2:17-18; 4:14-15; 8:1-6)
3. **BECAUSE** he has a great and good Shepherd to lead him and to feed him all the way home.
(Ps. 23; Heb. 13:20-21)
4. **BECAUSE** he has an "Advocate with the Father, Jesus Christ the righteous," who pleads his cause, and always prevails.
(1 John 1:8-10; 2:1)
5. **BECAUSE** he has a "Wonderful Counselor" to go to for advice at all times.
(Isa. 9:6)
(See Micah 4:9, middle of verse)
6. **BECAUSE** he has an abiding Comforter (the Holy Ghost) to guide him into all truth, to teach him all things, and to take of the things of Christ and show them unto him.
(John 14:16, 17, 26; 16:13, 14)
7. **BECAUSE** he has a "throne of grace" to go to, where he can "obtain mercy and find grace to help in every time of need."
(Heb. 4:16)
8. **BECAUSE** he has the Holy Scriptures to search and study, which testify of "the sufferings of Christ and the glory that should follow."
(1 Pet. 1:2)
9. **BECAUSE** angels minister unto him, being an heir of salvation.
(Heb. 1:14)
10. **BECAUSE** he is an heir to an inheritance "which is incorruptible, undefiled, and that fadeth not away, reserved in heaven," and is kept by the power of God until he comes into possession.
(1 Pet. 1:3-5)
11. **BECAUSE** he has the interests of Christ to engage him "a little while," until the return of his Lord.
(Refer Eph. 6:18-19, "All Saints," and 1 Tim. 2:1-6—"All Men." See also Luke 19:12-19 and 1 Cor. 11:23-26)
12. **BECAUSE** he has before him the bright and blessed hope of the Lord's appearing in glory, when all His saints will appear with Him, and be like Him, and reign with Him for ever and ever.
(Tit. 2:13, 14; 1 John 3:2)
—"Quartus."

The *service* of Christ is the *business* of my life.

The *will* of Christ is the *law* of my life.
The *presence* of Christ is the *joy* of my life.
The *glory* of Christ is the *crown* of my life.—Selected.

THE MASTER'S VISITS TO BETHANY

Our Lord appeared at Bethany in a four-fold capacity:

1. As the Faithful Teacher (Luke 10: 38-42).
2. As the Divine Consoler (John 11: 1-45).
3. As the Gracious Interpreter (John 12: 1-8).

4. As the Priestly Blessor (Luke 24: 50-53).

In these four passages we have:

- (1) A scene of bustling hospitality—Worry at the hearth (Luke 10: 40);
- (2) A scene of sisterly grief—Weeping at the grave (John 11: 33);
- (3) A scene of lavish thanksgiving—Waste at the table (John 12: 5; Matt 26: 8);
- (4) A scene of tearless farewell—Worship at the last tryst (Luke 24: 52).

In all we see Jesus:

1. Rebuking undue solicitude (Luke 10: 41, 42);
2. Removing domestic friction (Luke 10: 41, 42);
3. Restoring to a bereaved family the dead brother (John 11: 41-44);
4. Revealing to the world the glory of immortality (John 11: 41-44);
- (5) Receiving the tribute of costly devotion (John 12: 3);
- (6) Rewarding it with eternal memorial (Matt 26: 13);
- (7) Renewing His promise of the Holy Spirit (Acts 1: 4, 5);
- (8) Returning to His Father in heaven (John 20: 17).—Albert W. Bean.

The influence we exert in the world is created by our relationship to Jesus Christ; and our relationship to Jesus Christ is revealed by our influence.—Selected.



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HOW FAITH OPERATES

The faith of the child of God is like the sail of a boat. The sailboat makes its headway against the steady flowing of the current because the wind, blowing in the contrary direction, fills the sails. The currents are not always controlling factors in life. There is a power that drives men counter to them. *Faith spreads the sails and courageously defies the power of the currents of opposition, unbelief and sin.*

✱ ✱ ✱

THE UNIVERSAL RELIGION

The notable elements of Christianity concerning the inspiration of the Scriptures, the divine nature of Jesus Christ, His virgin birth, His miraculous power, His atonement for sin, His resurrection and ascension, are the distinguishing and peculiar facts that differentiate it from merely human religions and mark it as divinely qualified for man's salvation. To eliminate these were death to men and an insult to God. To hold fellowship with those who discard and disbelieve these truths is to use efforts in leveling downward, and in repudiating the holy elements of God's gracious redemption. *What our race needs is not the religion that is common to all, but the peculiar, essential, distinguishing, vital, elevating, and saving truths of the gospel that have come to us from God, by inspiration of the Holy Spirit, and through the saving grace of Jesus Christ.—Herald and Presbyterian.*

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THE INFIDEL'S BOOMERANG

It is told of one of our early American evangelists that in the course of an address he made the broad statement that all infidels are fools, and that he could prove it in any given case in ten minutes.

A man in the audience asked if he might interrupt, and remarked that he must take exception to the statement, since he was himself an infidel and thought he was no fool.

The preacher looked him over rather curiously and said, "So you are an infidel? Will you tell me just how much of an infidel?" "Certainly, sir; I deny that there is anything at all in religion." "Nothing at all in religion? Are you willing to go on record as saying that?" "Go on record?" the infidel replied. "Why, I have been writing and lecturing against religion for these twenty years."

The evangelist glanced at his watch and said, "Well I said I could prove an infidel a fool in ten minutes, and I have seven minutes left. I'll leave it to the audience if a man isn't a fool to write and lecture for twenty years against a thing that has nothing whatever in it!" There is more than a sharp retort here. *There is the exposure of the infidel's recognition that Christianity represents something that he must fight—for it condemns him.—C. B. McAfee.*

August, 1923

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

Rev. F. H. Ream, who was pastor of the Immanuel M. E. Church in Dalton, Mo., has again entered the evangelistic field. He may be reached at 3302 Prospect St., Kansas City, Mo.

Loren G. Jones and Evangelist John E. Brown are having fine meetings at Chester, S. C. Mr. Jones has charge of the music and Mrs. Jones has charge of the women's work.

Evangelist Othie Sackett has been engaged by Rev. R. W. McGranaham to give six addresses at three summer conferences, Xenia, New Concord, and Monmouth, Ill. Three of his addresses will be on "Soul Winning" and the other three will be on "Tithing."

Mr. and Mrs. George Preston have had a full season helping pastors in campaigns in Battle Creek, Mich., Sparta, Mich., Lucerne, Ind., Macon, Ill., Cambridge, O., Grand Haven, Mich., Poplar Grove, Ill., Cowden, Ill., and Jackson, O.

The Central Union Mission, of Washington, D. C., has raised more than \$185,000 of their \$200,000 fund for the building of a Children's Emergency Home. Babies now living and ill, babies yet unborn, are the beneficiaries of these splendid gifts.

Mr. and Mrs. Richard Nyberg, evangelistic singers and children's workers assisted Rev. H. W. White in a two weeks evangelistic meeting at the Mount Zion U. B. Church near Kentland, Ind. The church was quickened and souls were saved.

A successful meeting was held at Irondale, Mo., with 10 conversions. The preaching was done by Evangelist C. W. Bibb, assisted by Rev. Mr. Neely. J. W. Maxwell had charge of the music.

The doors of this church had been closed for several years but as a result of these meetings Rev. George Graham will preach there once a month.

Evangelist Chas. Cullen Smith recently closed a very successful union meeting at Worthington, Minn., which the pastors said was one of the most satisfactory ever held in that city. During August he fills the pulpit of the First Presbyterian church of Poughkeepsie, N. Y. He will begin the fall

work with a union campaign at Hawarden, Iowa.

Evangelist E. J. Rollings and party just completed a very successful campaign in Clarendon, Ark. The visible results of the meetings were 263 persons who professed conversion and many who reconsecrated their lives to the service of Christ.

The party, which consists of Rev. and Mrs. E. J. Rollings, George E. Nhare, musical director, and Harry W. Bundy, soloist, will go to Elmira, N. Y., for their next campaign.

Rev. T. DeBoyce Franklin writes: "We have closed a successful meeting at Kiester, Minn. Among the visible results were 22 covenants to establish family altars.

"From there we went to Wrightstown, Minn., where my daughter Elsie R. Franklin joined us as pianist, musical director and children's worker. God's Spirit is moving in power upon the hearts and giving us a blessed time. Will the readers of the MOODY MONTHLY remember us in their prayers?"

Rev. G. C. Fisher of Arpin, Wis., writes: "We have just closed a meeting at Arpin and Sherry, Wis. Mr. and Mrs. Holland Oates, of Chicago, were our helpers in these meetings. We are real happy that we had these days of fellowship together in the Lord's work. There were several conversions among the young people and a number of consecrations made among the older folk. Elders were found at the altar getting right with God. We praise God for the results."

The Rescue Society, Inc., of 5-7 Doyers St., New York, give in their thirtieth annual report that 193,369 persons attended the midnight services, 28,700 requested prayers and 1,352 professed conversion. Positions were obtained for 186; thousands received food, lodging and clothing. Score of families were united. On Christmas eve every man who came into the mission was given as much as he could eat, and a dime as he went out. One hundred fifty-five boys were sent to good homes and 770 girls visited our Settlement House.

Clyde Lee Fife reports as follows: "Three thousand people heard us on the

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Would a different SONG BOOK improve your meetings?

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'Unpardonable Sin' on the opening day of our campaign in Owensboro, Ky. Henry P. Morton, song writer and author of 'The Touch of His Hand on Mine,' is the tenor of our male quartet. Bob Fife is the chorister and slide trombone player. You have our prayers for the Moody Institute that it may send out many more such men as some of the ministers and laymen from your school who are helping us turn this town for Christ."

The Boardwalk Church, at Atlantic City, N. J., is one of the most unique churches of the nation. It is a church without a choir, an officer, a single member, or a collection plate. The whole working force is a preacher, organist, soloist and a church visitor. The congregation is transient, 75 per cent of which is new each Sunday. Yet this church has a record of thousands of people reached with the gospel of Christ.

Rev. Robert Arthur Elwood possesses a delightful personality and preaches the old-time religion in an up-to-date way, which grips his hearers.

The business men of Atlantic City realize that this church is a good thing for the resort and practically support the church.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson—August, California.
Harry Beckman—Aug. 5-19, Orrick, Mo.; Aug. 21-24, Winona Lake, Ind.; Aug. 26-Sept. 23, Marmaduke, Mo.; Sept. 30-Oct. 14, Clinton County Ass'n, Mo.; Nov. 11-25, St. Joseph, Mo.
John E. Brown—August, Cleveland, Tenn.; September, Okmulgee, Okla.; October, Mobile, Ala.; November, Johnson City, Tenn.

William S. Dixon—Aug. 19-Sept. 2, Riceville, Tenn.; Sept. 3-16, North Chattanooga, Tenn.
John W. Erskine—Oct. 21-Nov. 4, Beaverton, Mich.; Nov. 11-25, Hartlands, Mich.

Clyde Lee Fife—August, Robinson and Oblong, Ill.; (County Campaign); September, Bowling Green, Ky.; October, Chicago, Ill.

M. F. Ham Party—September-October, Albany, Ala.; October-November, Athens, Ala.; November-December, Bristow, Okla.

John S. Hamilton Party—July 25-Aug. 5, Stoutsville, O. (Camp Meeting); Aug. 17-26, Winona Lake, Ind.; Sept. 9-Oct. 7, Cincinnati, O. (Madisonville Section).

C. E. Hills—July-August, Kohoka, Mo.; Sept. 2-20 Ogden, Iowa.

Wade H. House—Aug. 5, Cowan, Tenn.
The Loes—July 25-Aug. 5, Crystal Springs, Mich.; Aug. 6-Sept. 2, Fishers, Ind.

Mathis-Armstrong Party—August-September, Lawrence, Iowa; October, Manson, Iowa; November, Clear Lake, Iowa; December, Sumner, Iowa.

Rev. and Mrs. D. T. McClintock and Mr. and Mrs. W. W. Weaver—Aug. 1-20, Rawson, O.; Aug. 21-31, Wayland, Mich.; Sept. 2-19, Wakefield, Que.; Sept. 23-Oct. 10, Middleville, Ont.; Oct. 13-31, Eganville, Ont.; Nov. 4-24, Simcoe, Ont.

L. J. Mitchell Party—Aug. 1-13, Lena, Ill.
David F. Nygren—June-August, Oakland, Calif. (Bay Districts).

Sara C. Palmer—November, Bethlehem, Pa.
The Prestons—July 26-Aug. 5, Epworth, Ill.; Aug. 9-19, Lena, Ill.; Oct. 7-21, Lucerne, Ind.; Oct. 28-Nov. 18, Grand Lodge, Mich.

P. S. Rowland—Aug. 12-26, Hillsboro, Mo.; September, Macon, Ga.; Oct. 7-21, Luray, Va.

Charles Cullen Smith—August, Poughkeepsie, N. Y.; September, Hawarden, Ia.; October, Sunnyside, Wash.

The Vinaroffs—July 15-Aug. 6, Justus, O.; Nov. 4-15, Toledo, O.

E. L. Wolskiel—Aug. 4-29, Biltmore Forest, N. C.; Aug. 30-Sept. 8, Calypso, N. C.; Sept. 9-23, Winston-Salem, N. C.; Sept. 30-Oct. 7, Lynchburg, Va.; Oct. 9-28, Winchester, Ky.; Nov. 4-16, Norfolk, Va.; Nov. 18-Dec. 2, Lynchburg, Va.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Cedar Falls (Iowa) Bible Conference, Aug. 5-12, 1923.

Christian and Missionary Alliance Bible Conferences:

Asbury Park, N. J., July 27-Aug. 5.
Old Orchard, Me., Aug. 3-12.
Beulah Beach, Vermillion, O., Aug. 17-26.
East Northfield, Mass.:
General Conference of Christian Workers, Aug. 1-13.
Christian Endeavor Institute, Aug. 13-20.
Girls' Camp Pinnacle, Voorheesville, N. Y.:
Young Women's Bible Conference, Aug. 6-13.
Missionary Conference, Aug. 18-25.
Grove City (Pa.) Bible School, Aug. 17-26, 1923.
Lake Orion (Mich.) Bible Conference, July 29-Aug. 5, 1923.

Mt. Hermon (Calif.) Bible Study and Conference, Aug. 1-31, 1923.
Mountain Lake Park (Md.):
Interdenominational Summer School of Missions, July 30-Aug. 6.

Pittsburgh Area School of Theology, July 30-Aug. 9.

School of Religious Education, Aug. 13-23.
School for Town and Country Pastors, Aug. 13-Sept. 1.

Christian Citizenship Conference, Aug. 26-31.
Montreat (N. C.):

Conference on Christian Education and Ministerial Relief, July 29-Aug. 1.

Sunday-school Conference, Aug. 2-8.

Home Mission Conference, Aug. 9-12.

Foreign Mission Conference, Aug. 14-19.

Bible Conference, Aug. 20-26.
Montrose, Pa.:
Bible Conference, July 27-Aug. 5.

Prophetic Conference, Aug. 6-12.

Moody Bible Institute Bible Conferences:
Cedar Lake, Ind., July 29-Aug. 12.

Ocean City, N. J., Aug. 9-19.

Madison, Wis., Aug. 5-12.

Ocean Grove (N. J.) Camp Meeting, Aug. 24-Sept. 3.

Presbyterian Assembly of the Southwest, Hollister, Mo.:
Bible Conference, July 31-Aug. 6.

Young People's Conference, Aug. 8-14.

Stony Brook (N. Y.) Assembly for 1923:
Ministers School, Aug. 1-10.

Prophetic Conference, Aug. 19-25.

Bible Conference, Aug. 26-Sept. 2.

Victorious Life Conferences:
Knowlton, Que., July 23-30.

Linwood Park, O., Aug. 13-19.

Winona Lake, Ind.:
Chautauqua Program, July 1-Aug. 16.

Bible Conference, Aug. 17-26.

Evangelistic Conference, Aug. 21-23.

Bethany Girls' Work, Entire Season.

Summer Normal School.

Practical Training School for Gospel Singers and Workers, Aug. 13-25.

Brethren Church Conference, Aug. 27-Sept. 3.

St. Joseph Conference of the United Brethren Church, Sept. 4-9.

Eel River Conference of the Christian Church, Aug. 27-Sept. 3.

World's Sunday School Association, Ninth Convention, Glasgow, Scotland, June 18-24, 1924.

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The References are selected by The International Sunday School Association. The Daily Comments are prepared by Rev. George Johnson, Ph. D., Lincoln University, Pa.

August 1 (Wednesday). Luke 23:50-56.

"They . . . rested the sabbath day according to the commandment." This was true not only of the women, but also of the Lord. For in the new tomb, upon a bed of aromatic spices and fragrant flowers, the gifts of those who loved Him, He stretched out His weary body. Linen vestments enfolded Him and a white napkin hid the wounds made by the crown of thorns. It must have been very silent there because the great stone which formed the door excluded the world's noises. Had He not worked hard at man's salvation while it was called day? But now it was night. Sacrifice and suffering, hatred and reviling, heat and thirst and agony were all over.

August 2 (Thursday). Mark 16:1-9.

"Be not affrighted . . . he is risen." A famous psychologist once wrote, "In civilized life . . . it has at last become possible for large numbers of people to pass from the cradle to the grave without ever having had a pang of genuine fear." This may probably be true of physical fears; it is not true of the spiritual fears that arise from the presence of sin and the expectation of death. Hence the peculiar comfort of the Easter message which we have taken as our text, a message that was so often repeated both by the angels and by the Redeemer. "Fear not . . . He is risen." There is only one who can deliver from the fear that brings us into bondage and that one is the risen and glorified Jesus.

August 3 (Friday). John 20:11-18.

"She . . . knew not that it was Jesus." Had the resurrection made Jesus difficult to recognize? Was that the reason why Mary, and the two on the road to Emmaus, and the eleven on the mountain, and the seven by the lake, failed to know the Lord? Some have thought so and the suggestion is perhaps not unpalatable. There is, however, an alternative explanation. Men recognize only that which they have the inward power of seeing. The disciples of the forty days were so pre-occupied with their own reflections that they did not quickly recognize their Saviour. Is not the same too often true of us? He who turns his gaze inward to concentrate on his own feelings and troubles and anxieties will not see Jesus so quickly as he who looks out of himself and up to Him.

August 4 (Saturday). Psalm 42:6-11.

"His song . . . my prayer . . ." Trouble after trouble had come on the Psalmist until it seemed as if a veritable flood of affliction was about to overwhelm him. Yet he was able to say that through all the evil times he had had two sources of strength: "His song" and "my prayer." The former is Jehovah's song, a song,

that is to say, not merely about Him, but by Him, a song that musically expresses His love and grace and power. The latter is the Psalmist's own prayer, or as it might also be put, the privilege and power of communion with God. These two great resources are ours in every time of peace or time of trouble. Our fault is that we do not heed God's song as we should, nor do we pray as we ought. Let us make use of each privilege; His song in Scripture—our prayer in the Spirit.

August 5 (Sunday). Psalm 45:1-8.

"A song of loves." So the title describes the psalm set for our reading today. All commentators seem to agree that in form certainly and in occasion probably, this psalm was a nuptial ode. But this does not mean that it was either irreligious or uninspired, for all recognize that it is typical of Christ, the Messiah, and His Bride, the Church. For Scripture regards the ordinary relations of human life as part of the divine order of the world, and makes them the vehicle of lofty thoughts and the type of spiritual mysteries. Two results follow: these relationships are ennobled and

consecrated, and we understand divine mysteries in language that appeals to us. The word "loves" here used is a high and noble word employed of the Lord's love for His people.

August 6 (Monday). Luke 10:38-42.

"Martha, Martha, thou art careful." The "carefulness" that our Lord attributes here to Martha is not a virtue but a fault. A better translation would be "anxious," "disturbed," "uneasy," "troubled at the thought of what may happen." Such "carefulness" is forbidden in Scripture. Our Lord forbids it in the oft-repeated exhortation, "Take no (anxious) thought for life and food and clothing" or what may happen on the morrow; and Paul tells us that we must not be anxious about anything. But it is said that anxiety is an emotion caused by bodily states that we cannot control. That is not quite true, however. Think on yourself and what may happen, and anxiety will surely come; look away to Jesus and it will just as surely depart.

August 7 (Tuesday). John 11:1-16.

"Lord, behold, he whom thou lovest is sick." Most people do not act unless some appeal is made to their emotion, or some argument is addressed to their reason to show that the desired action is expedient, or for their interest. But this was not true of the Lord Jesus. To get Him to act it is only necessary to state the fact. Appeal to emotion or self-interest is all out of order. Mary and Martha called His attention to



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what had happened, and at once He sets out to visit them with His help. Is not this a blessed truth? That "He knows" should fill our lives with strength and joy. There is therefore no need to persuade, to argue, to explain. Simply cause Him to know your need, and He will act to prove His love and increase your joy.

August 8 (Wednesday). John 11:17-30.

"I am the resurrection . . ." If our Lord had said, "I promise the resurrection," or "I shall work the resurrection," or, "I shall in some way or other procure for you a resurrection," it might have been what one should have expected and perhaps one would

not have been surprised. But Jesus says, "*I am* the resurrection." Must this not mean that the resurrection is not merely a doctrine—something taught for men to believe—nor merely an event that will happen in some mysterious future, but it is a present fact. How present, do you ask? In *Him*, is the reply. Grasp Him, therefore, by faith, and at once you shall have as a present experience a spiritual resurrection, a germination of the future bodily resurrection.

August 9 (Thursday). John 11:31-46.

"He that was dead came forth . . ." This stupendous miracle could not have been for the benefit of Lazarus—for what benefit can it be to him who has once safely passed through the valley of the shadow, to be recalled only to pass through that vale once more?—but for the church. So it has come down through the ages as a revelation of Christ's power over death, and it has brought joy and comfort to all believers.

"O heart I made, a heart beats here. Face, my hands fashioned, see it in myself.

Thou hast no power nor mayst conceive of mine,

But love I gave thee, with myself to love,

And thou must love me who hast died for thee."

August 10 (Friday). John 12:1-8.

"The poor always ye have with you . . ." From this reminder we are to learn not that it is useless to attempt to eliminate poverty, but how to treat the poor. On that festal night in Bethany the poor were represented by the Lord, and the gift of Mary was taken as the type of help for the poor as the Lord would have it. One outstanding feature of His ideal is that mere present and practical utility should never be the measure of what we do for the benefit of those whose circumstances are not good. From the merely practical viewpoint Mary's act was extravagant, daring, original, and yet Christ valued it as an act of high-hearted devotion. Judas paid no attention to this and concentrated on the utility. Whose opinion seems to you more worthy and truthful?

August 11 (Saturday). Proverbs 31:10-31.

"In her tongue is the law of kindness." Today's reading has been called the "Golden ABC" of the perfect wife, because for ease of memorizing it is arranged in the original in twenty-two couplets each beginning with one of the letters of the Hebrew alphabet. All that is here written is worthy of careful attention, but our text is especially notable. Kindness is friendly good feeling, and is a character of God to be imitated by men. The ideal wife has it. As becomes a business woman she is a most efficient manager, but she is neither harsh nor domineering, but friendly and kindly. All her advice and exhortation to children, servants, and friends are dictated by the "law" of kindness.

August 12 (Sunday). Psalm 116:1-8.

"I love the Lord." After all has been said and done this remains the fundamental witness of the church in general

and of each individual member. Witness must be borne of course to many things: to the power and guilt of sin, to the need of righteousness, to the grace of God manifest in Jesus Christ and His atoning sacrifice, but unless these are united with a personal "I love the Lord," they will affect the listeners little, because witness to truth, even divine truth, unaccompanied by sincere personal love of truth's source, is but a hollow form lacking the persuasion that will win men and women to God. Think then on Christ and all He has done for you; remain in His fellowship; you will soon find "I love the Lord" coming to your lips.

August 13 (Monday). Acts 6:8-15.

"His face as it had been the face of an angel." Some years after the Civil War an ex-confederate general was sent to make some investigations among the freemen. He returned with the remark that "these people are beginning to have a read-and-write expression." Our associations, our thoughts, our work, all affect our facial expression. Who can tell the exact nature of the angel face that Stephen had when he appeared before the council? All seem to agree that it was some sort of wonderful brightness, but they do not venture an explanation. May we not say that it was the reflection of the glory of the risen and ascended Redeemer brought out by Stephen's daily communion with Him and daily work for Him? May we not also say that all who live with Christ in daily fellowship will catch the Christlike face?

August 14 (Tuesday). Acts 7:1-16.

Stephen's defense was in the form of an elaborate historical argument. He tells the story of the chosen people with the impassioned eloquence of one not only himself an ardent patriot, but also a trained orator and scholar. He dwells on the famous national heroes, bringing out with rare skill particular events in their lives, and showing how notwithstanding the fact that they had been sent by God they had been again and again rejected by the chosen people. Of the Old Testament characters two are mentioned especially, Joseph and Moses. The former had been rejected by his brethren and the latter the people had again and again refused to obey.

August 15 (Wednesday). Acts 7:17-34.

Yesterday we pointed out the general course of Stephen's argument. Today let us notice another feature: his ready command of Scripture by which he was able to give a reason for the faith that was in him. All the facts he brought forward were from Scripture, and these facts were presented largely in the very language of the Scripture. No apologetic is so effective as that which comes direct from the Bible. No propaganda in aid of the kingdom is so persuasive as that which uses the ideas and the words of Scripture. Skill in this matter is not gained in a week nor a year, but is the result of much time spent in prayerful, attentive, sensible, study of the word of God.

August 16 (Thursday). Acts 7:35-53.

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of climax. As we have remarked he reviewed the history of the chosen people to show how again and again divinely sent messengers had been rejected. He then refuted the accusation that he lightly esteemed the Temple, and after mentioning the treatment his forefathers had showed to the prophets, he comes to the climax, and in a blaze of righteous anger he charges his accusers with following their example by being themselves the murderers of Jesus. Here he was interrupted and violently hurled to the last scene outside the walls. We do not have the end of his speech, but there can be no doubt that it would have contained an offer of pardon and a plea for reconciliation with God.

August 17 (Friday). Acts 7:54-60.

"He fell asleep." Stephen's martyrdom in the full flower and beauty of youth shows what a change the cross and the resurrection of the Lord had made in the Christian's thought of death. For the believer in Christ, death was no longer death; the loss of life, but sleep, the recovery of life. The grave became a cemetery or sleeping place where bodies lay awaiting the resurrection. The close of earthly life is not an end-all, but a portal to a fuller and more glorious state of being. Martyrdom was therefore not considered a defeat, but a stupendous victory. If we can share these Christian ways of thinking, we shall forget the fears and the troubles that attach to the notion of death. We shall look up to heaven and cease to be distracted by the passions of earth.

August 18 (Saturday). Revelation 7: 9-17.

"A great multitude, which no man could number, of all nations . . ." It would do us all a world of good if we would think for fifteen minutes on the theme suggested by our text: the innumerable multitude before the Lamb clothed in the white robe of righteousness and with the palms of victory in their hands. Think of it as a vision whose reality will be future indeed for us, but in idea present already and in part fulfilled in the view of our Lord. If we get the vision, we must surely abandon our egoism as if we and ours were the only ones before the Lamb. We must surely get away from our narrow sectionalism and restricted nationalism, our pride in our race as the superior race, and we shall think of the future heavenly kingdom and of the present earthly kingdom as made up of all to whom the same great promises were given.

August 19 (Sunday). Romans 8:31-39.

"Who shall separate us from the love of Christ?" Paul expects the answer, "Nothing," and this makes the question one of the most comforting in all Scripture. Like all of us Paul had grown up in a hard world and the world's hardness was in his heart. He was a ruthlessly energetic persecutor of the church; he was relentless, cruel, fanatical, implacable. But even these things could not separate him from the love of Christ, because that love followed him, and changed him and converted him. It

has done the same for many of us. Now, this love does not hesitate to let us pass through tribulation, nor does it always will softness and sweetness for us. It exposes us to danger and to death. But these things do not separate us from it.

August 20 (Monday). Acts 13:1-12.

"The Holy Ghost said, Separate me Barnabas . . ." A special call has always been considered necessary for the preacher of the gospel, and our reading shows us very clearly what this call is. There must be a divine summons, but this has no uniform way of reaching the person. There must also be a sincere longing to lead men to Christ, the possession of the natural gifts needed in the work, the willingness to go wherever there is work to be done, and the spiritual experience that comes with the new birth and the gifts of the Holy Ghost. There must also be in all ordinary cases the commission of the church by which human warrant is given to that which the Holy Spirit has first ordained. Three voices thus unite in the calling, each according to its rank and function, all present in the call of Barnabas.

August 21 (Tuesday). Acts 9:26-31.

"But Barnabas took him . . ." The name Barnabas signifies according to the Revised Version "son of exhortation," and according to the King James Version "son of consolation," two meanings that are not necessarily different if we recall that gospel exhortations are in most cases also gospel consolations. A proof of the accuracy of this designation of Barnabas may be seen in the fact that twice over he saved Paul for the work of Christianity. The first time was when, as told in our reading, he commended Paul, the young convert, to the apostles at Jerusalem. The second was when he sought out Paul at Tarsus and brought him to Antioch to work with him in the preaching of the gospel.

August 22 (Wednesday). Acts 4:32-37.

"Barnabas . . . having land, sold it, and brought the money, and laid it at the apostles' feet." The communism of the Jerusalem church, if indeed it deserves to be so called, differs in one important respect at least from modern communism as advocated by many enthusiasts today. The latter aims to be a compulsory political system binding the practice of everyone, whereas the former was an entirely voluntary and spontaneous sharing of goods. For example Barnabas was not forced to sell his field and add the proceeds to the common fund, but he did it as a free will offering to the common cause. This voluntary service is one of the delightful things in Christian life. Christian giving is cheerful, not of necessity; Christian service is that of freewill in the day of the Lord's power.

August 23 (Thursday). Acts 11:19-30.

"Who, when he was come, and had seen the grace of God, was glad." To attribute every blessing to the free grace of God, and to rejoice because of it, is a mark of a genuine Christian heart. Contrast it with the many non-Christian

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reactions to the blessings that accompany revivals. These may take the form of surprise that such things can happen; or ridicule because they are so uncouth and extraordinary; or disbelief that they are from God; or enmity because they forbid what the worldly conscience allows; or grudging admission that after all they may have some good in them. Every great outpouring of the showers of blessing calls out such reactions.

August 24 (Friday). Acts 13:44-52.

"And the disciples were filled with joy and with the Holy Ghost." Of the New Testament writers, Luke emphasizes the "joy" of the Christian experience, just as John emphasizes its "love." Christian joy as Luke describes it is present even in the face of adverse circumstances as when in our reading the preaching of the word resulted in opposition and momentary defeat. Such joy does not depend so much on present circumstances as on future hopes and the assurance of the triumph of the kingdom of Christ. It does not arise like earthly joy from the gratification of our emotions and passions, but its author is the Holy Spirit who bears witness with our spirits that we are very dear to God. Jesus Christ radiates this joy; therefore keep always in His company.

August 25 (Saturday). Acts 14:8-18.

"We also are men of like passions with you." This passage (and others) is a proof that God's Word gives no countenance to the worship of saints. Barnabas and Paul assert here that they are men of like passions with other men, subject to suffering and death, sinful and in need of the cleansing blood of Jesus Christ, and as such they refuse to allow themselves to be considered objects of worship. The situation is not relieved by making the distinction of grades and kinds of worship; one to be paid to God only, and one to be paid to the saints. The Scripture does not support this distinction, but its constant command is, "Worship God" and Him alone.

August 26 (Sunday). Psalm 96:1-10.

"O worship the Lord in the beauty of holiness." This is a striking phrase. Interpreted of things external, it doubtless refers to the clothing appropriate to the times of worship in the Temple, for, as you may remember, the divine command was that Moses should make holy garments for Aaron "for glory and for beauty." Therefore it is fitting that God's people on God's day should put on their best when they come to His house. But holiness is rather an internal thing. As such it means separateness for God, and the divine exhortation is that on the Lord's Day we should consider ourselves set apart in a peculiar way for worship and for service.

August 27 (Monday). Acts 26:1-11.

"I verily thought with myself, that I ought to do many things contrary to the name of Jesus..." This statement shows that conscience when unenlightened by the gospel of Jesus Christ is not an unerring and infallible guide.

It also implies that something more than sincere belief is necessary to make an action right. For every moral act has two main elements, intention, or the will from which it proceeds, and content, or the matter of fact that it embodies. In other words, a person *intends* it, and it is something *definite* done. Both of these must conform to the standard set by Jesus Christ if the action is to be righteous in the Christian sense. Paul's acts before conversion were righteous in neither intent nor content.

August 28 (Tuesday). Acts 26:12-20.

"I was not disobedient unto the heavenly vision." If you want to know the meaning of genuine conversion, look at what happened in the case of Paul. He made a break with his evil past; he came into close and constant touch with the risen and glorified Jesus; he at once began preparation for some real and necessary gospel work. Genuine conversion implies all these features. Unlike the new birth which happens to all the people of God once and for all, conversion is to be a daily and hourly repeated act. This may seem strange on first thought, but reflection will surely show how true it is to say so. Why not break away from sin every time it assails us? Why not strive moment by moment for closer contact with Christ?

August 29 (Wednesday). Acts 26:21-32.

"I continue unto this day witnessing both to small and great." It is magnificent if one makes it the aim of life to bear witness before men for Jesus Christ. To witness means to tell what one has seen or heard or experienced. It excludes imagining, romancing, falsifying, inventing, theorizing. Under these conditions it may readily be understood that good witnesses are not easy to find, but when found they do a splendid work for the Master. The witnessing may be carried on by word and deed, and therefore is an activity in which all Christians should engage. It demands no specially fitted surroundings, nor is it limited to any set occasion. It can be carried on wherever people meet together and at all times. Witness bearing was the ideal of the apostle.

August 30 (Thursday). Acts 16:1-13.

"Come over into Macedonia and help us." The cry that came in those early days from Europe to Paul comes to the Christian church today. We might very easily every night if our minds were not otherwise engaged hear a similar cry from some one in our own cities, or from the place in which we live, entreating us with exceeding urgency, "Come over and help us." In every place on this broad earth of ours can be found the wretched, the broken, the miserable, the needy. We have the very thing that they are dying for the need of, the gospel of Christ. To be sure while they are conscious of their need, they are most frequently unconscious of the remedy, and very often when the remedy is offered them, they refuse it. But that does not change our responsibility to view the world

from the standpoint of the Macedonian call and to hasten to help it.

August 31 (Friday). 2 Corinthians 11:16-33.

"I will glory also..." As the Apostle explains he is not boasting for the sake of boasting, but because of his regard for the Corinthians. The false seducing teachers had impressed the Corinthians by their inflated claims to be far superior to the apostle, and therefore Paul says that if they glory, he is going to glory also in order to win back the Corinthian church to its first affection. One must not forget the irony in this assertion, and at the same time notice the outcome in that it leads Paul to write an autobiography the like of which is nowhere else in the New Testament, and that a new subject for glorying is introduced; services and sufferings, heavy work and hardships.

MORMONISM INCREASES IN THE UNITED STATES

According to the following information furnished by Rev. John D. Nutting, the present numerical status of Mormonism in the United States is shown. From the same source we find that Mormonism has had some loss in foreign countries.

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The lectures provide some of the latest material for the refutation of modernism and will be a valuable asset to all who are not privileged to hear them in person. 145 pages. 7½x5 inches. The Biola Book Room, Los Angeles, Calif. Paper, 75 cents.

C. H. B.

What About Evolution, by Rev. W. H. Griffith Thomas, D. D.

This is one of the shortest and simplest expositions of evolution that has yet appeared in print. In addition to the general statement, the writer sets forth seven unanswerable questions, and also the testimony of scientists as to the utter absence of supporting evidence. A second chapter is given over to a discussion of evolution and Genesis, in which the science, anthropology and catastrophe set forth by the initial book of the Bible, are plainly at variance with the doctrine of uniformity. A bibliography also adds to the value of the pamphlet.

24 pages. 7½x5 inches. Bible Institute Colportage Association, Chicago. 10 cents.

C. H. B.

The Community Daily Vacation Bible School, by E. C. Knapp.

The general secretary of the Inland Empire Sunday School Association has enrolled more than 1,600 boys and girls the last four summers in his Community Daily Vacation Bible School. Few men have probably improved this great movement of Bible training in vacation time as successfully, and the results of his plans and program will be read with interest. This book will be especially helpful to those who may have any hesitancy in attempting the vacation Bible school in their church and city. The excellent bibliography with which the author concludes, suggests a mass of material and information for carrying on this work.

120 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.00.

C. H. B.

Christianity, the Flower and Fruit of Judaism, by a Son of Levi (Rev. Mark John Levy).

The appearance of this book is very timely. Everywhere the church of God is awakening to her responsibility towards the Jews in her midst. This little book contains the heart-cry of an aged servant of God, himself a son of Levi, who for forty years had worked and prayed for such an awakening.

It treats the subject from the standpoint of the Jewish believer who with all his love towards his Master considers himself nationally to be one with, as yet, unbelieving Israel. We cannot agree with all the conclusions of the author, nor is it our opinion that the English speaking peoples are the descendants of the lost ten tribes of Israel. But on the whole it is certainly a very striking contribution to the subject of Jewish evangelism and well worth reading.

124 pages. 8x5½ inches. Christian League of Jewish Friendship, 1824 H. St., N. W., Washington, D. C. Paper, 75 cents; cloth, \$1.50.

S. B.

Japan in Transition, by Loretta L. Shaw, B. A.

This book is heartily commended as being thoughtfully conceived and ably written, and as giving to its readers a clear and impressive picture of present day conditions in Japan, and of the struggle between old and new ideals and forces through which that nation is passing. It is written distinctively from the Christian standpoint, and sets forth both the need and opportunity which this transitional stage in Japan presents to Christianity as the only solution to the problems of the Mikado's kingdom. Chapters IV and V, on "Woman," and the final chapter, giving four striking illustrations of the power of the gospel in the lives of Japanese converts, are particularly fine.

128 pages. 7½x5¼ inches. Illustrated. George H. Doran Company, New York. \$1.25.

R. H. G.

The Story of Grenfell of the Labrador, a Boy's Life of Wilfred T. Grenfell, by Dillon Wallace.

The story of the beloved physician of the Labrador is here finely retold by one who has himself lived in those parts and can therefore speak as an eyewitness of much that he describes. While designated especially for boys, the book is equally well adapted to adults. It gives a vivid picture of the many-sided labors and thrilling adventures of that unique man who for more than thirty years has made himself "all things to all men" in those bleak, inhospitable lands of the far north, and whose name is the best known and loved by the whole diverse population of that vast region—deep sea fishermen, trappers, traders, "live-yeres" and Eskimos—not only for his skillful ministry of healing, but almost more for his unnumbered acts of unselfish kindness and practical help of every conceivable kind. Incidentally the book furnishes no little useful information about a part of the world that, although comparatively near, is very little known to the great majority.

237 pages. 7x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

R. H. G.

Evolution a Witness to God, by Rev. George Craig Stewart, D. D.

This little booklet is sent forth with the apparent expectation that it will "lay" the opponents of Darwinian evolution, but if that is its purpose, the opponents of evolution need have few fears. It is brightly written, full of sneering at conservative Christianity, and would please some with its wit.

But as to argument, there is none. For instance, in speaking of the Christians

who believe the Bible to be inerrant, the author asks what version of the Bible is inerrant. No intelligent person has ever claimed any version of the Bible to be inerrant, but they have claimed that if we had the original manuscripts we would have an inerrant Bible.

The author says that the Bible does not claim to be a book of science. Certainly not, but whenever the Bible refers to geology, biology, cosmography, or anything else that belongs to the sphere of science, it speaks correctly. The author insists that the Bible is itself conspicuous evidence of the law of evolution, and quotes from a friend who calls attention to the testimony of the Old Testament to God as jealous, envious and vengeful. He goes on to say that Isaiah is the bridge to the God of Jesus, in all this denying that God is unchangeable.

He says that he knows the book of Genesis was not written by one man. How does he know? He says that it was probably written four or five centuries before Christ. In this statement he is lining up with the destructive critics. The author's reference to astronomy is a boomerang, for it must be the same God that now controls the universe who established the star from which it takes light 3000 years to reach the earth. He says that light travels at the rate of 186,000 miles per second, and that this speed is static. If God is not static, certainly none of the laws of nature could be so considered.

Is the author right in saying that no one claims that man is descended from a species of monkeys that are on the face of the earth? Monkeys now are just what they were since history has any record. Mr. Bryan is not astray when he asks whether if you keep a monkey long enough it will turn into a man. The author says that the monkey is not his ancestor. Where then is the doctrine of evolution as far as the appearance of man is concerned? The author's claim that the difference of species is the survival of the fittest, has no basis in fact **nor in the teaching of true science.**

The author's reference to **Walt Whitman** is a clear witness against evolution: "Animals do not lie awake in the dark and weep for their sins. They do not discuss their duty to God. Not one of them is respectable or unhappy in the whole world." He claims also that there is no antithesis between creation and evolution. He insists upon creative evolution, and presents the second Adam as the climax of this evolutionary process. What blasphemy to so designate God Himself incarnate as a process of evolution! But no less was the first Adam a new species; not the result of inherent forces in nature, but something created by a transcendent God in His own likeness and image.

Paper, 53 pages. 6x4 inches. The Witness Publishing Company, Chicago, 35 cents.

J. H. R.

Moody Bible Institute Monthly

Moody Bible Institute of Chicago

Clarence H. Benson

RECENT SPECIAL SPEAKERS

Rev. Lewis Sperry Chafer, Central American Mission; Rev. Johannes Ehmann, missionary, Armenia; Rev. C. P. Meeker, superintendent, Chicago Hebrew Mission; Miss Eunice Wells, missionary, India; Rev. R. M. Wilson, Kwanju, Korea; Dr. W. H. Griffith Thomas, Philadelphia, Pa.; Dr. Arthur H. Carter, editor of *The Bible Witness*, London, Eng.; Mrs. Charles M. Alexander, Birmingham, Eng.; Rev. Robert Graham, Litchfield, Neb.; Dr. H. C. Whiting, formerly missionary to Korea; Miss McQueen Weir, Bible teacher, Women's State College, Denton, Tex.; Miss Edith Sloan, principal of Presbyterian school, Cabaiguan, Cuba; G. H. Meinardi, of the Institute Extension Department; Miss M. C. Weltzin, China Inland Mission.

MISS EDNA GRAY JOHNSON

The Executive Committee of the Board of Trustees have elected Miss Johnson to succeed Mrs. Ragsdale as Superintendent of Women, and she has now entered upon that office.

A LIBRARY GIFT

The Jewish Missions Course of the Institute has been enriched by a gift of 150 volumes from Dr. A. C. Gaebelin, who at one time was actively engaged in giving the gospel to the Jews in the city of New York.

DR. GRIFFITH THOMAS

Dr. W. H. Griffith Thomas, D. D., Philadelphia, who delivered the commencement address to the graduating class of Wheaton College, conducted the classes in Bible Synthesis and Pastoral Theology during a two weeks visit to the Institute and was a lecturer in the Special Summer Course for the week of July 10-14.

REV. A. H. CARTER

Rev. A. H. Carter was special lecturer at the Institute the second week in June. Mr. Carter is the pastor of the Hounslow Undenominational Church, London, England. He is also editor of *The Bible Witness*, and lecturer on Christian evidences in Wycliffe Preacher's College.

Speaking of his impressions of the Institute, Mr. Carter said: "It has been a great joy to see the magnificent work which The Moody Bible Institute is doing on behalf of the truth in these solemn days. As these great bodies of young people go forth from time to time, they ought to, and will, exercise a mighty influence by the power of the Holy Spirit against the onrush of Modernism."

BIBLE CONFERENCE IN WASHINGTON, D. C.

Former students of the Moody Bible Institute of Chicago gathered at the Central Presbyterian Church Wednesday evening for their regular alumni meeting.

August, 1923

The president of the local association, Capt. Harold R. Smith, presided.

After a devotional service and business session, Mr. Burkett, field representative of the Moody Bible Institute, presented plans for a Bible conference to be held in this city in the fall. The aim is to make this the biggest Bible conference ever held in Washington.

Rev. Dr. James H. Taylor, pastor of the Central Presbyterian Church, spoke to the gathering on "The Power of the Cross," emphasizing the cross as the symbol of reconciliation between God and a sin-cursed world.

The next meeting of the association will be the annual meeting in October.

—*Evening Star*, Washington, D. C.

EXTENSION DEPARTMENT

Following his vacation, Dr. J. E. Conant supplied the pulpit of Moody Church for two Sundays, and then went to Alderson, W. Va., where he is conducting a Bible conference in the Baptist church. He is also to be one of the speakers at the Cedar Lake Conference.

Rev. George E. Guille taught the Bible at the Summer Bible Conference conducted by the Institute at Eagles Mere, Pa., July 6-15, after which he was on the program of the Erieside Bible Conference. On July 28 he commenced his work with the Central Pennsylvania Bible Conference at Lakemont Park, Pa., and beginning Aug. 8, he gives a series of addresses at Cedar Lake, Ind.

Her many friends will be glad to learn of the safe arrival in Australia of Miss Elinor Stafford Millar.

Dr. Henry Ostrom supplied the pulpit of the First Presbyterian Church of Duluth, Minn., during most of July.

Following the close of a Bible teaching engagement in Marion, Ind., June 25-30, Mr. C. E. Putnam went to Kenosha, Wis., for similar work.

Rev. J. A. Sutherland has been representing the Institute in an evangelistic tour of Union, Inman and Rock Hill, S. C., following which he will come north to speak at the Bible conference at Green Lake, Wis., July 25-Aug. 5.

Following her two weeks engagement under the auspices of the ministerial association of Willard, O., Miss Virginia C. Williams taught the Bible at the Women and Girls' Institute at Erieside, O.

REUNION AT INDIANAPOLIS

The Institute invited as its guests for the evening of May 18, at Indianapolis, in connection with the meeting of the Presbyterian General Assembly, twenty-six of the commissioners who were former Institute students, twenty-one of them being ministers.

Among those who were able to be present were Rev. P. V. Jenness, D.D., Denver, Colo.; Rev. Cornelius M. Steffens, D. D., Dubuque, Iowa; Rev. J. C. Leonard,

Ph.D., Petersburg, Ill., and Rev. Richard T. Ferrell, Spokane, Wash. Those representing the present life of the Institute were Professor Grant Stroh, Mr. A. F. Gaylord and Dr. J. H. Ralston, the latter presiding at the dinner. Among other guests were Rev. Otis T. Dale, D.D., and Mrs. Dale, Pittsburgh, Pa.; Rev. Joseph T. Britan, D.D., Columbus, O.; Rev. David S. Kennedy, D.D., editor of the *Presbyterian*, Philadelphia; Rev. H. M. Hildebrandt, Springfield, Ill.; Rev. J. T. Hartman, superintendent of Presbyterian Synodical Sunday-school Missions, Kansas City, Mo.; Rev. J. C. Ferguson, superintendent of Presbyterian Synodical Sunday-school Missions in Iowa, and Mr. R. F. Sulzer, superintendent of Presbyterian Synodical Sunday-school Missions, Minneapolis, Minn.

Dr. Jenness, Dr. Britan and Rev. Mr. Hildebrandt made brief addresses, and referred to the long and most honorable history of the Institute founded by Dwight L. Moody, its present great work, not only in furnishing a large number of Christian workers, but as a bulwark for the fundamentals of the Christian religion.

Resolutions of greeting were sent to reunions of Moody Institute students held at Baptists gatherings at Kansas City and Atlantic City.

EVENING CLASS GRADUATION

The Spring Term graduation exercises of the Evening Classes were held in the auditorium on the evening of June 29. Fourteen women and ten men were awarded diplomas, having completed a four year course corresponding to the two year course of the Day Classes. Rev. Lewis Sperry Chafer, pastor of the Scofield Memorial Church, Dallas, Tex., delivered the address.

Rev. Mr. Chafer stressed the danger of depending upon human teachers and human writings. He said in part: "The divine plan is that every individual Christian shall be taught of the Spirit. My theme particularly tonight is that theme from the Scripture that treats of the teaching of the Spirit. I think you understand exactly why I bring this message, that through it I may turn you over more completely now, if possible, by these words of exhortation and explanation from the Scripture—turn you over more completely and consciously on your part to this great ministry of the Spirit of God, that He may truly occupy the place in your thought and in your experience as your teacher."

"It seems to me most important to say at this time that the difficulty with the church of God is that we have been willing to listen to men who because of great intellectual attainments have been permitted to tell us what we can believe and what we cannot believe in this Book. It makes no difference what degrees or high honors a man has attained in the learning of this world, if he is not born again he is as ignorant as an unborn child concerning spiritual things. He is not even a babe in Christ. He could not even receive

the milk of the Word. You can see very readily what happens when perhaps through some strange combination permitted these days an unregenerate young man is ordained to the ministry and sent out to preach. Preach what? Preach the best he knows. He will be sincere. Perhaps his zeal and humanitarian heart will be a rebuke to some of us, but the difficulty is that not being born again he has no spiritual message whatever."

Dr. Gray announced that the graduating class had contributed \$4,000 in pledges.

The list of graduates follows: Ruby Bartlett, Mrs. Laura M. Bradshaw, Rose F. Gemeinhardt, Nellie V. Haynie, Mrs. Ruth F. Hoover, Edith L. Johnson, Esther R. Klemme, Elva J. Pierce, Phebe A. Rogers, Anna P. M. Stahr, Hazel E. Weber, Carrie E. Wilcox, Lettie E. Woolley, Anna Wulf, James P. Bennett, Oliver E. Ekstrom, Alfred R. Hanson, Herbert W. Johnson, T. Clarence Lightfoot, Robert J. Little, Milton H. Moberg, George A. Petersen, John P. Pierce, and Roy W. Schaumburg.

On the previous Tuesday evening, June 26, the graduating class held their class exercises in Keith Hall. The Faculty, graduates, friends of the graduates, and Evening Class students were present. A splendid program was given, followed by a social hour. Mrs. Laura M. Bradshaw and George Petersen were the class speakers. Elva J. Pierce sang as a solo the class song, "Use Us Lord for Thee," words by James Bennett and music by Esther R. Klemme.

This is the last class to graduate under the leadership of Rev. J. R. Schaffer who has so efficiently served as director of the Evening Classes for the past three years. Dr. P. B. Fitzwater, the new

Use Us, Lord, For Thee.

J. PAUL BENNETT. E. R. KLEMMER.

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director, is actively engaged in promoting this department before the churches of Chicago. The outlook for the fall term is promising.

MRS. GRANT STROH, MISSION-ARY HEAD

Mrs. Grant Stroh, the wife of Rev.

Grant Stroh of the Institute Faculty, has been elected first vice-president of the Women's Synodical Society of Illinois under the new regime of the Presbyterian church, which combines the home and foreign missionary work of the women of this state.

THE CENTRAL AMERICAN MISSION

Rev. Lewis Sperry Chafer is the director of the Central American Mission, and in connection with his visit to the Institute to deliver the address to the graduates of the Evening Classes, an additional hour was given for the students to hear him speak upon this important work of the Scofield Memorial Church.

This missionary society began its work thirty-three years ago, under the leadership of the late Dr. C. I. Scofield, and there are now fifty-one working missionaries on the field. The society has relied entirely upon God to meet its financial obligations. According to Mr. Chafer's statement: "We have no pledges, we have no guarantees. The first day of July is coming on very rapidly. I shall reach my office and have the responsibility of sending out funds for the support of the work on July 1. One would get just a little worried and anxious if it were not for faith. But we wait quietly for God and we have never yet, in thirty-three years, failed to have the funds to send out on the first of the month."

As Mr. Chafer has but recently returned from a visit to the different stations of the Central American Mission, he was able to set forth the present conditions and needs with unusual vividness, and his address made a strong impression upon the student body.

DONALD SCHAFFER HONORED

Donald Schaffer, the twenty year old son of Rev. J. R. Schaffer of the Institute Family, recently was graduated from Northwestern University *cum summa laude*, having been elected to Phi Beta Kappa honors.

Miss Ruth Schaffer, has been elected to the National Honor Society, the Phi Beta Kappa of the high school. This honor is conferred upon the four-fold basis of scholarship, service, leadership and character.

A second daughter of Mr. Schaffer, the youngest in a class of three hundred and thirty-one members, has been on the honor roll ever since her entrance to the high school and has likewise been elected to the National Honor Society.

A SUCCESSFUL CORRESPONDENCE STUDENT

Rev. Harvey Lee Bryant, 119 Clopton St., Richmond, Va., June 6, 1923; writes: "I have been pastor of a Baptist church for sixteen months, and without training save only what I have received through your school. I took a church that had died, and preached first to ten people, but after using the instruction I received from you, our membership has grown to 400, fifty-two having been baptized

Moody Bible Institute
Evening Class

JUNE 1923

In Everything Commending Ourselves as Ministers of God

Photo by Mabel Sykes 140 N. State St. Chicago

during the last three weeks. We have put in three new furnaces, bought a new organ, put in a new basement, 250 new chairs, and haven't room for all the people. We are now figuring on a new church. The Sunday-school has doubled or more; the collections have gone from \$38 a month to \$686 last month."

MT. CARMEL BIBLE SCHOOL

The Mt. Carmel Bible School, Haifa, Palestine, is of special interest to the readers of *THE MOODY MONTHLY*, because of the relation it sustains to Rev. S. B. Rohold, the superintendent. Mr. Rohold has become a familiar figure at the Special Summer Course of the Institute, through his interesting addresses upon the present Jewish situation in Palestine.

In the accompanying photograph Mr. Rohold is seen to the right of the archbishop of the Greek Orthodox church, who has just paid an official visit to the Mt. Carmel Bible School. This visit



is said to be a new departure for such a dignitary, who has the reputation of being evangelical in many of his views.

Mr. Rohold will be heard at the summer conferences at Cedar Lake, Ind., Madison, Wis., and Ocean City, N. J.

ALUMNI BANQUET AT MINNEAPOLIS, JAN. 29

Dr. P. B. Fitzwater and Miss Charlotte A. Cary have been visiting different parts of the country during the past year with the purpose of organizing the alumni of the Institute into auxiliary associations. In various cities former Moody students living within a radius of forty or fifty miles were assembled for fellowship banquets ending in formal organization and election of officers. Twenty-eight such auxiliaries have already been formed.

The organization of the Minneapolis unit took place in the Y. M. C. A. building, Monday evening, January 29. Mr. Reuben Larson had charge of the preparations for the dinner. This was

August, 1923



Minneapolis Alumni Banquet

followed by an address by Dr. Fitzwater, in which he presented the object of the association. After the election of officers, the students had an old-fashioned fellowship meeting; in which each contributed reminiscences and items of interest regarding his present work. The officers

Members of December class, 1917 are requested to write their annual letter immediately and send it to their secretary, Kathryn MacKenzie, 642 N. 56th St., Philadelphia, Pa.

Mr. and Mrs. Stanley M. Armstrong, '14, evangelistic singers, sailed for Europe June 29, on the steamer "Montcalm." They will sing at the Baptist World Alliance in Stockholm, Sweden, after which they plan to study music in Paris.

F. Bertram Miller, '18, pastor of the Christian and Missionary Alliance Gospel Tabernacle, Mattoon, Ill., is the editor and publisher of the *Tabernacle Tidings* and a contributor to the *Beacon Light* published in Chicago.

Annie Ludwig, '20, sailed for Africa July 2 under the direction of the Africa Inland Mission board. After she was graduated from the Institute she completed her college preparatory course at Albright College, Myerstown, Pa.

George E. Griffith, '10, pastor of the Presbyterian church, Stanley, Wis., is chairman of the evangelistic committee of the Winnebago Presbytery which is planning an extensive soul-winning campaign in northern Wisconsin.

W. B. Williston, '09, China Inland Mission missionary, is opening up new work among the Tibetans and aboriginal tribes of Tibet Kansu Szechuan. He asks that the Institute family remember him in prayer.

John B. Grimshaw, '19, Sudan, Africa, writes: "Mrs. Grinshaw and I are happy in our work here for the Lord. We have been permitted to see some results from our labors which encourage us to continue sowing the seed and to wait upon Him for the increase."

Hester E. Field, Lois Henderson, Olga Johnson, and Ranier McKenzie, all of the class of August, 1920, represent the Institute at Tarku, Korea. Miss Henderson teaches foreign children at Seoul. Miss Johnson and Miss McKenzie are evangelistic workers.

Winfred Altwater, '10, pastor of the First Presbyterian Church, Huron, O., reports an excellent increase in the attendance at both the church services and Sunday-school during the past year.

PERSONALIA

R. I. Humbert, '21, is pastor of the First Brethren Church, Roann, Ind.

Mary Eleanor Allen, '20, was graduated from Alexander College, May 30.

The address of Andrew Telford, '21, is Ingenio La Esperanza, San Pedro de Jujuy, Argentine, S. A.

Henry W. Uffeln, '11, is now located in a Brooklyn pastorate. His address is 1554 Putnam Ave., Brooklyn, N. Y.

David Rees-Jones, '16, is pastor of the First Presbyterian Church, Chelsea, Okla. He edits the church paper *The Monthly Messenger*.

A. E. Danly, '02, has an Indian church with some forty members on the Shoshone Reservation, Wyo.

The degree of Bachelor of Arts was conferred upon Helen Sinclair, '20, Marian Downey, '17, Sara Lackey, '20, and Lillian Boehmlander, '16, members of the graduating class of 1923 of Wheaton College. Miss Sinclair expects to teach near Oak Park next winter. Miss Downey has accepted a position as head of the French department in a Junior College in Mars Hill, N. C. Miss Boehmlander will teach science, biology and hygiene near Poughkeepsie, N. Y. Miss Lackey has an opening in the public schools of Harrisburg, Pa.



Left to right, Miss Sinclair, Miss Downey, Miss Lackey, Miss Boehmlander.

Mr. and Mrs. Talmadge W. Wilson, '18, are residing in Portland, Ore., where Mr. Wilson is engaged in Y. M. C. A. work. They are members of the church of Bernard B. Sutcliffe, '04.

John H. Hunter, '96, sailed on May 31 for China to speak at the summer conferences held under the auspices of the Milton Stewart Evangelistic Fund. Mr. Hunter was for many years secretary of the Faculty of the Moody Bible Institute, and at present is holding the same position at the Bible Institute of Los Angeles.

The blessing of the Lord has attended George R. Bernhard, '08, in his work as pastor of the First Presbyterian Church, Nunda, N. Y., according to a letter received from him. The people show great interest in the prayer meetings. The Bible class which meets on Monday evenings is well attended by young people.

R. S. Nickerson, '95, asks an interest in the prayers of the Institute family. He is beginning work among the Eskimos at Wales, Alaska, located at the ex-

tremitry of the American continent nearest Siberia. It is a cold, desolate, isolated place, but several hundred souls without Christ live there. Mr. Nickerson formerly worked at Cordova, Alaska.

In a recent letter, Mrs. Ward Hartman, '11, of Yungsin-Hunan, China, writes: "We are beginning work here among the Mias, supposed to be the aborigines of China. Nothing has hitherto been done for this tribe in Hunan. They seem responsive to the gospel, although we do not have much fruit as yet, the work being only in its beginning."

Reports made at the recent annual meeting of the First Presbyterian Church, Wausau, Wis., of which F. W. Eastwood, '14, is pastor, indicated growth and success. The work of the church extended all over the city, through its several chapels and Sunday-schools. Evangelistic services conducted during the winter by R. H. Cantwell and A. F. Perkins, former Institute students, were reported very successful.

Through the courtesy of the Chicago Vocational and Trade Schools, the Institute was given generous space and

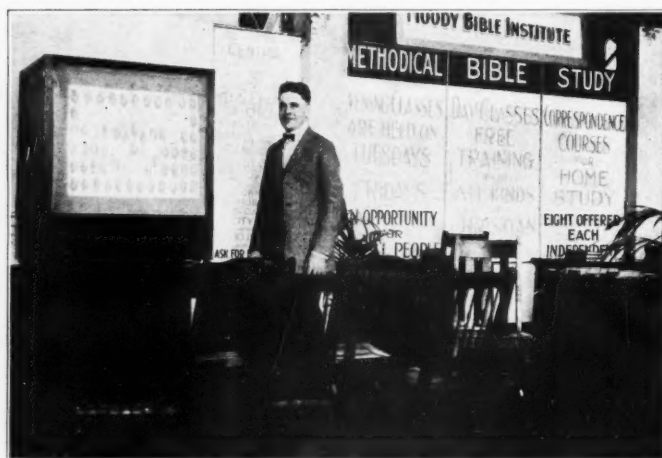
in the work can correspond with Mr. Hamel. His address is Gang Kebon Djae Ila, Buitenzorg, Java.

FORMER MOODY STUDENT TAKES HONORS

Elizabeth Miller, '19, was graduated from Northwestern University, June 18, with Phi Beta Kappa honors. She was



awarded the degree of Bachelor of Arts. At present Miss Miller is engaged in promotional work for the Evening Classes of the Institute.



a splendid location at the Exposition held at the Coliseum, May 30-June 10. The exhibit was one of the most attractive shown and received much favorable comment and quite a number manifested interest in some phase of the Institute's work.

The automatic stereopticon machine, seen at the left of the picture, presented a continuous run of slides showing the various activities of the Institute and was a unique feature of the exhibit.

After being graduated from the Institute in August, 1919, Carel Hamel finished his studies at the McCormick and Drew Seminaries. He is now working at Buitenzorg, Java, under the direction of the Board of Foreign Missions of the Methodist Episcopal church. The Dutch language, his mother tongue, is proving very useful to him, as Java is a Dutch colony. He does circuit work, teaching, and translating from the English into Dutch. Any one interested

BORN

To Carl C., '18, and Mrs. Steward, '19, a son, Robert Franklin, June 2, at Springboro, Pa.

To Howard C., '15, and Mrs. Fulton, a daughter, Martha Elizabeth, June 23, Grand Rapids, Mich.

MARRIED

Luther M. Harwood, '23, and Ruby Heath, '23, April 19, Chicago, Ill.

Cornelius R. Wierenga and Ella Kieft, graduate of Evening Classes, '21, June 2, Cicero, Ill.

J. J. Hine, Jr., and Viola Belle Kachel, '18, June 12, Mohn's Hill, Pa.

Gerald Melick and Ayliffe Doris Litzenberg, '22, June 16, Centerbury, O. Matthew T. Sorrell, '20, and Ruth H. Murray, June 27, Apex, N. C.

Mention Moody Monthly when writing to advertisers.

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The Gospel in Print

William Norton

SPURGEON'S SERMONS

Speaking at a luncheon in London, given on behalf of an effort made to raise funds for the new home of the Pastors' College founded by the late C. H. Spurgeon, Mr. Lloyd George said some things in praise of "the greatest preacher of his age."

There had been no man in English literature, since John Bunyan, he remarked, who had equalled Spurgeon, and that was why Bunyan and Spurgeon are going to be part of the literature of our land as long as its tongue is spoken.

Spurgeon's sermons, added the ex-Prime Minister, throbbed with tenderness. He had a great love for his fellow-men, and he had a faith indomitable, inexhaustible and pervading.

All this is true, and the fact that Spurgeon's sermons are still in such great demand is a tribute to his sanctified genius. In fact, although he has been dead for thirty years, Spurgeon's sermons are probably more widely read today than any living man's. That, of course, is due to a combination of rare qualities. Not only did Spurgeon possess in a wonderful degree the art of simple and direct expression, but his keen spiritual perception enabled him to get to the very heart of great truths and to present them in language which even the uneducated and unlettered could easily understand.—*The Life of Faith.*

THE VALUE OF GOOD BOOKS

The subtle influence of books permeates every department of life and is the controlling factor in a vast number of human destinies. Were it not for these millions of pages of records, the great thoughts, the wonderful deeds, the noble dreams of those who have gone before us, would have perished from the earth.

* * *

We have in the Book of books the very words of God Himself; we can turn its sacred pages and hear the gentle voice of the Master of men expounding that simple and marvelous philosophy of conduct that meets every test that life can offer. We can sit at the feet of Paul and drink in his eloquent exposition of the faith that was in him; or gaze with John at the marvelous vision of the Holy City. In that one Book—which is printed today in almost every known tongue and distributed free by millions every year—can be found a complete moral and spiritual education for every one of us.

* * *

Without the art of the printer and binder how many millions of the human race would ever have had the opportunity to learn of the divine message which this Book holds?

* * *

Learning, indeed, is one of the principal uses of books. We are all learning all

the time, and we should see to it that our books, from which we derive much of our information, are of the highest type. You are careful to feed your body with the best you can procure. Be no less careful of your mental food, for it is, if anything, even more important than the physical nourishment that you absorb daily. Books are all educational, rightly used, but certain books are exclusively so.

* * *

In conclusion, let me say to you that in books, perhaps more than in any other single product of man's intelligence, lies the hope of the race. Teach your children to love books and to read them carefully and understandingly and you will be making friends for them that shall stand by them through life, companions that shall help to pass many lonely hours, console in grief, and aid in adversity. The man or woman who loves and uses books need never fear a rival or a lack of return for his or her affection.

* * *

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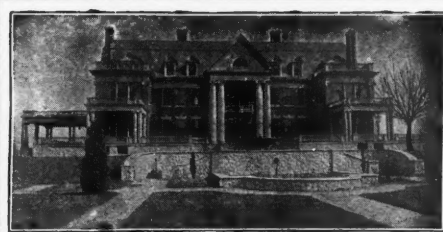
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SPIRITUAL AWAKENING

(Continued from page 570)

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AUGUST, 1923

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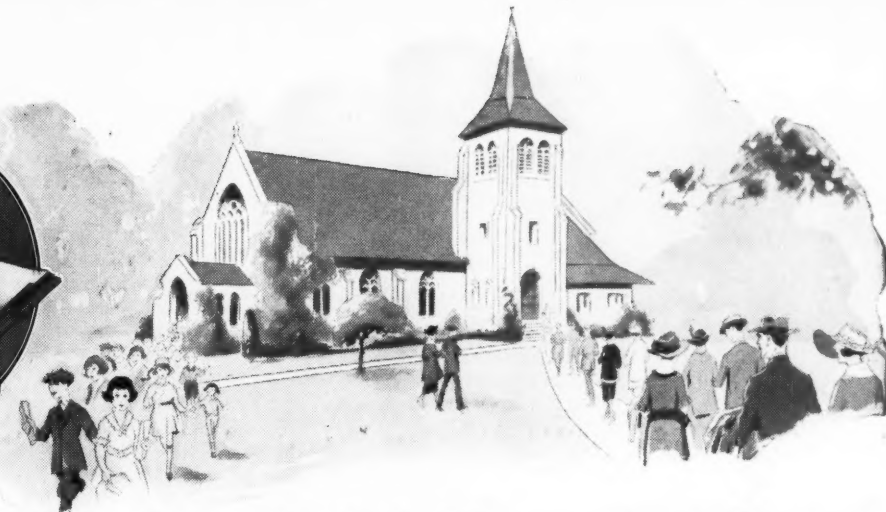
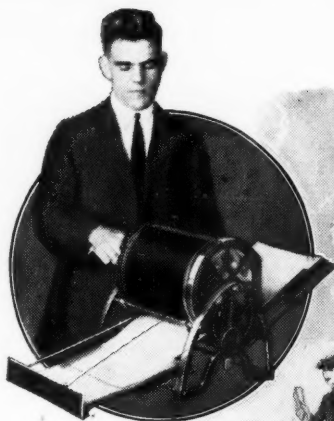
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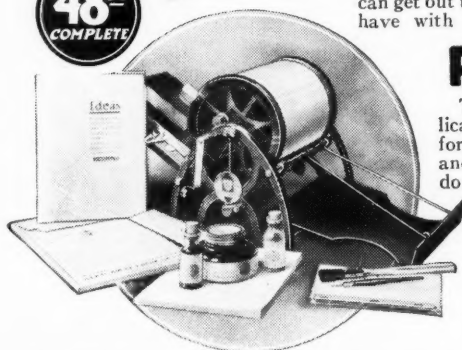
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The general director of one of the largest missions in Africa wrote the Moody Bible Institute as follows:—

"We are pounding away at about the hardest rock that I think is to be found in the world field, trying to meet the greatest need and overcome the greatest opposition with the most limited force, but it is good to be at the very front of the battle and to be making some progress in carrying the gospel to those who have not heard.

"I wish you could send us about 500 more of your choicest workers. None but the very best are really worth sending.

"Nearly every worker should be able to conduct a Bible school under difficulties - - - greater than at home.

Every worker should be a leader capable of leading people who do not see fully his motive or understand how great is its object. Every worker should have an enthusiasm which can

not be dampened by endless difficulties and that rises superior to all adversity."

The need is as great now as when this letter was received. The calls for workers are still coming. The problem is not so much to find volunteers for the service as it is to find those who will provide the neces-



sary funds to train them.

We invite your co-operation by an outright gift or an investment under the Life Annuity Plan. Complete information will be sent on request.

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